

*Nitāi Bhakti –  
Absolute Necessity..!*

BY  
SHRI SHRI SHACHINANDAN JI MAHARAJA

# Absolute Necessity!! – Nitai Bhakti –

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Seeing the real knowledge, the Original Gauḍīya Vaiṣṇava Teachings getting lost, Paṇḍita Śrī Śrī Ananta Dāsa Bābājī Mahārāja Gave Instructions and Blessings to His dear and most intimate disciple Shri Shri Shachinandan Ji Maharaja, for writing Granthas and empowered him for the same.

Bābājī repeatedly asked Mahārāja Jī to write Granthas in both English and Hindi, so that the right teachings (Mañjarī Bhāva) spread everywhere on the planet.

This Grantha is based on Granthas of Śrīla Rūpa Gosvāmī, Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Prabodhānanda Sarasvatī, Śrīla Sanātana Gosvāmī and Śrī Śrī Ananta Dāsa Bābājī Mahārāja's Commentaries.

In all our Books, wherever we talk of Nitya Vraja or Goloka or Nitya Vṛndāvana or eternal realm of Vṛndāvana,

we are talking ONLY about that Viśuddha Mādhurya Līlā Dhāma, Śrī Vṛndāvana, whose sweetness is more than the sweetness of Mathurā or Dvārakā etc., where eternally Rādhā Kṛṣṇa's Līlās in parakīya bhāva take place.

*tānre īśvara kari' nāhi jāne vraja-jana*

(Caitanya Caritāmṛta Madhya 9.128)

“The people of Vraja do not know that Kṛṣṇa is God.”

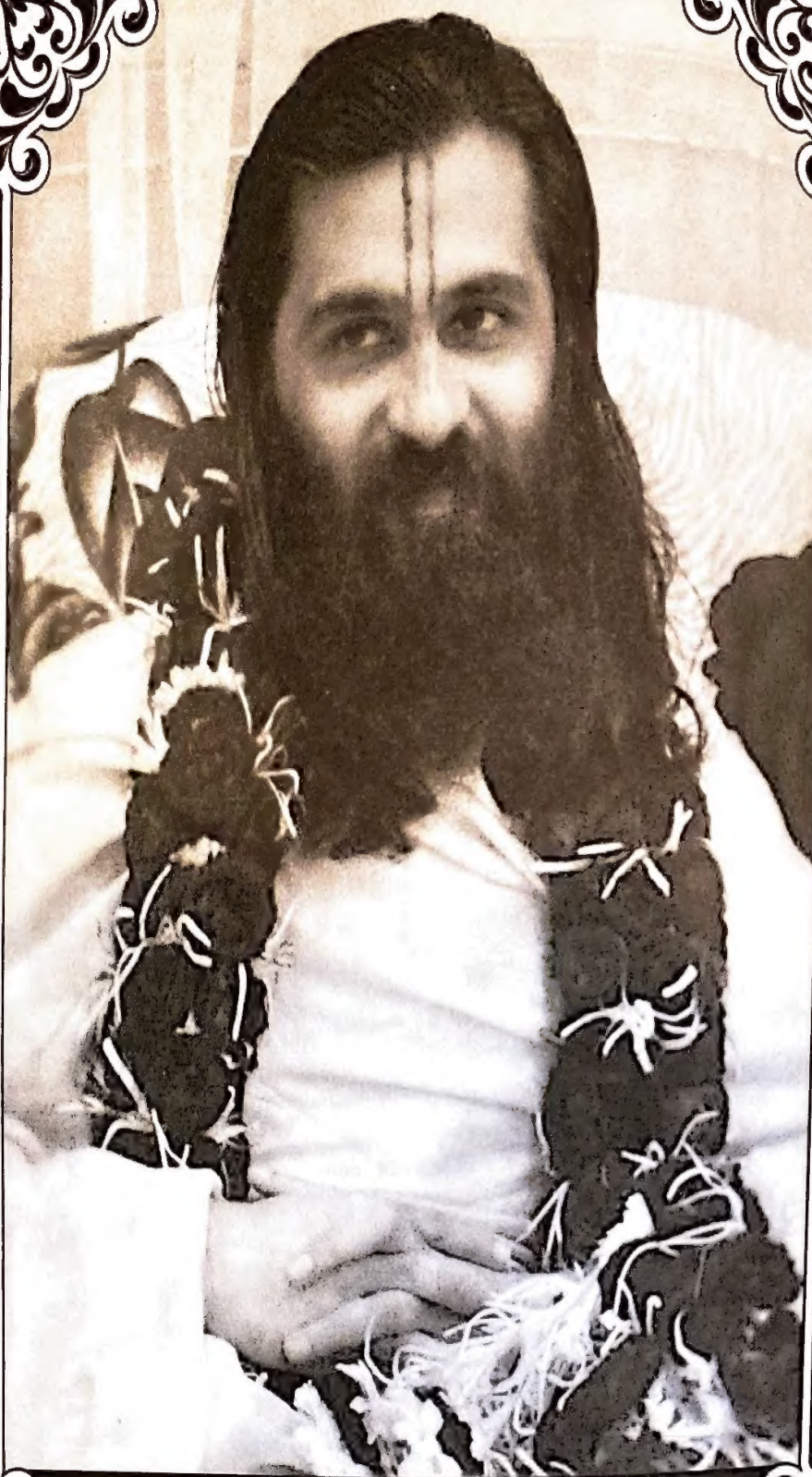
*This Grantha "Nitāi Bhakti – Absolute Necessity..!"  
is humbly dedicated to all the devotees Chanting  
Hare Kṛṣṇa Mahāmantra and Pañca Tattva Mantra, and  
are desirous of attaining the Highest Bliss – the Service  
to Śrīmatī Rādhārānī, but are unaware that the service to  
Śrīmatī Rādhārānī is not possible without the devotional  
service of Lord Nityānanda.*



ŚRĪ ŚRĪ KUṆJA BIHĀRĪ DĀSA BĀBĀJĪ MAHĀRĀJA



ŚRĪ ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA



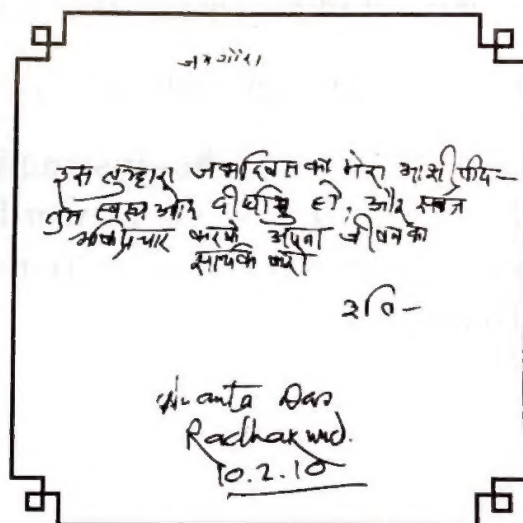
SHRI SHRI SHACHINANDAN JI MAHARAJA

## About the Author

SHRI SHRI SHACHINANDAN JI MAHARAJA is the disciple of PANDITA ŚRĪ ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA.

Mahārāja Jī's Gurudeva Śrīla Ananta Dāsa Bābājī Mahārāja repeatedly asked Mahārāja Jī to write Granthas both in Hindi and English..

After decades of intense reading of all Gauḍīya Vaiṣṇava Scriptures and more than a decade of solitary bhajana, FULFILLING HIS GURUJĪ'S DESIRE, 'jīva kalyāṇa hetu' (for the welfare of all jīvas), now the Real, the Supremely Pure Knowledge will be delivered by Mahārāja Jī all over the planet, thereby enlightening the humanity and uprooting their darkness of ignorance forever!!



The unparalleled knowledge, enriched with profound wisdom and enlightenment, that Mahārāja Jī has, along with the extreme Selflessness and the Purity always attracts one and all !

Mahārāja Jī has put the essence of teachings of Lord Caitanya and of original Gauḍīya Vaiṣṇava Ācāryas like Śrīla Rūpa Gosvāmī, Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Prabodhānanda Sarasvatī etc. in one place.... in His divine mesmerising Granthas.

Deepest unheard topics and tattvas are explained in these Granthas in such simple language..everyone will wonder—Has Mahārāja Jī specially appeared on earth, just to write these life changing Granthas...?

One will marvel at the depth of realisations of the Author.

These Granthas destroy all misconceptions currently prevalent in the name of Gauḍīya Vaiṣṇavism.

Reading of these Granthas will make us understand "*dharmasya tattvaṁ nihitaṁ guhāyām*".. How all the deep secrets of bhakti are in the hearts of realised beings only...!!

Unless they mercifully tell us, we can never ever know them.

And Upon the instructions of His Spiritual Master, Mahārāja Jī has put in words those deepest secrets, which otherwise would have remained in Mahārāja Jī's Divine Heart only.

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## Introduction

Loving devotion unto the Lotusfeet of Lord Nityānanda is very essential, for it grants us satisfaction of Lord Gaurāṅga, and thereby siddhi in Vraja Bhajana also, i.e., by the grace and blessings of Lord Nityānanda, a devotee gains entry into the esoteric world of Rādhā and Kṛṣṇa, and serve Them in the most confidential way.

Chanting Lord Nityānanda's Nāma with one's heart, offering prayers to Lord Nityānanda wholeheartedly, doing Nityānanda Mantra and Nityānanda Gāyatrī with one's heart, is essential, not just for gaining entry into the realm of Nitya Navadvīpa, but also it is essential to enter the realm of Nitya Vṛndāvana.

In Nitya Navadvīpa, we serve our Three Prabhus with all our hearts. In other words, we serve Lord Gaurāṅga, Lord Nityānanda and Lord Advaita with all our hearts in Nitya Navadvīpa, along with our entire Guru Varga, every moment of our existence.

Prema Bhakti of Lord Nityānanda is an absolute necessity for gaining Prema Bhakti of the wonderful Divine Couple in Vraja. Prema Bhakti of Lord Nityānanda is also essential to enter Nitya Navadvīpa. Lord Nityānanda is our Lord and Master in Nitya Navadvīpa.

Here also, we daily do Lord Nityānanda Mantra and Gāyatrī, do their Deity Worship – what for? To have love for the Lotusfeet of Lord Nityānanda. Lord Nityānanda's Blessings are the most important for gaudīya vaiṣṇavas, importance of Lord Nityānanda's Blessings cannot be adequately explained in words, yet very very few devotees have awareness of Nitāi Bhakti.

At many places, Lord Gaurāṅga has stated that Lord Nityānanda and He are one and the same. They are non-different.

Nityānanda Tattva is very confidential. Śrīman Mahāprabhu Himself says:

*alpa bhāgye tāhāne jānite nāhi pāri*

(Caitanya Bhāgavata Antya 6.115)

“People with little fortune, i.e., less fortunate people are unable to understand Lord Nityānanda.”

*tānhāre jānite śakti āchaye kāhāra*

(Caitanya Bhāgavata Antya 6.118)

“Who has the śakti, power, to know Lord Nityānanda?”

Mahāprabhu here clearly tells us that mundane material mind, human brain, cannot understand who Lord Nityānanda really is ! Only when Lord Gaurāṅga desires, anyone can know who Lord Nityānanda really is. Mahāprabhu further says:

*ye tānhāre prīti kare, se kare āmāre*

*satya satya satya vipra, kahila tomāre*

(Caitanya Bhāgavata Antya 6.122)

“One, who has prīti for Lord Nityānanda, affection and love for Lord Nityānanda, he, by loving Nityānanda, is loving Lord Gaurāṅga only.”

Love for Nityānanda is Love for Gaurāṅga.

“Love for Him (Nityānanda) is Love for Me.” This is what Lord Gaurāṅga is stating emphatically. On top of that, Lord Gaurāṅga is again saying:

*satya satya satya*

I am saying that truth unto you.

I am saying that truth unto you.

I am saying that truth unto you.

He is saying thrice “I am telling you the truth.” Why is He saying thrice? So that no one should have doubts on this statement, ever.

Love for Lord Nityānanda = Love for Lord Gaurāṅga.

Lord Gaurāṅga Mahāprabhu has not said this, for any other Gaura Pārṣada.

One can read Caitanya Caritāmṛta, Caitanya Bhāgavata, Nityānanda Mahimāmṛta etc., and will find that only for Lord Nityānanda, Caitanya Mahāprabhu has said all this, and we will also find that Śrīman Mahāprabhu has said this thing repeatedly, again and again, at so many places.

One, who absorbs himself in the name, form and qualities of Lord Nityānanda, all the confidential esoteric tattva siddhāntas will get revealed in his heart, and he will gain entrance into the confidential pastimes of the Divine Couple Śrī Śrī Rādhā Mādhava.

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# 1

## No Nityānanda – No Rādhā Kṛṣṇa

Śrīla Narottama Dāsa Ṭhākura writes in Prema Bhakti Candrikā, Prārthanā:

*heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi*

(Prārthanā 11)

This line has been heard and sung by almost all the devotees chanting Hare Kṛṣṇa.

See the irony...!! Despite hearing, reading and even singing this line repeatedly, it has caused no ripples in our minds. It has not created a siren of extreme fear in the hearts of those, who are hearing, singing or reading this line.

If one is focused on his goal, i.e., if we, gaudīya vaiṣṇavas, are focused on our goal, 'Attainment of sevā of the Divine Couple in Nitya Vṛndāvana', then this line by Śrīla Narottama Ṭhākura Mahāśaya will not let us sleep peacefully, even for one day.

We want service of Śrī Śrī Rādhā-Mādhava, and here, Śrīla Narottama Dāsa Ṭhākura is clearly stating that, "You are not going to get that, without Lord Nityānanda." "Without the



Without the Grace & Blessings of  
Lord Nityānanda,  
one cannot attain sevā of  
Śrī Śrī Rādhā Mādhava

grace and blessings of Lord Nityānanda, you are not going to attain sevā at the Lotusfeet of Śrī Śrī Rādhā-Mādhava.”

Thus, despite reading, hearing and singing this, we are sleeping peacefully for years on end. This shows that, we have not really understood the importance of this line in our lives.

For a gaudīya vaiṣṇava, Śrī Śrī Rādhā and Kṛṣṇa are his life and soul, as Śrīla Narottama Dāsa Ṭhākura says:

*jīvane maraṇe gati, rādhā-kṛṣṇa prāṇa-pati*

(Prema Bhakti Candrikā Verse 42)

“In this life or next, in life or in death, Rādhā and Kṛṣṇa are the Lord of my life.” They are my everything. Rādhā and Kṛṣṇa are my entire world.

If we cannot get the Lord of our life, shouldn't we be surrounded by fear 24\*7?

Yes, we should...!!

This has been stated by Ṭhākura Mahāśaya in Prārthanā:

*heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi*

“Without the grace and blessings of Lord Nityānanda, we cannot get Rādhā and Kṛṣṇa.” Had we understood this line, we would have changed the way we live our lives, we do our bhajana.

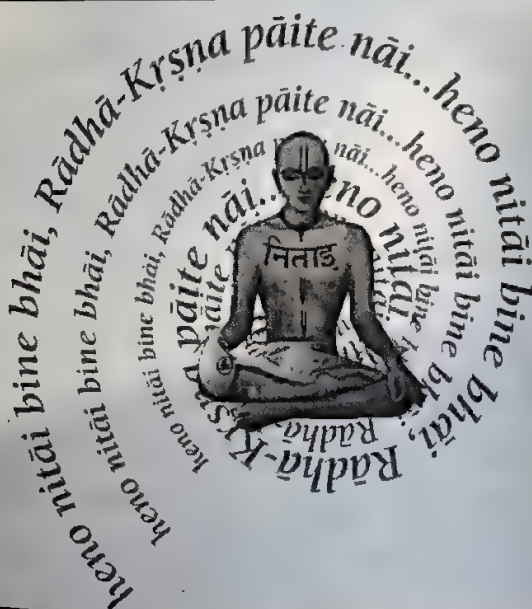
Before knowing this most important line for gaudīya vaiṣṇavas, a devotee would naturally be doing bhajana in a different way, and after knowing this line also, if one is doing bhakti the same way, as he was doing earlier— it clearly shows, that, one has not really understood this line. One has not understood the importance of this line— *heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi*. One has not understood the

consequences of not imbibing this line in our pracāra, our bhajana, our practical sādhanā.

Till we adopt this line in our sādhanā, in our hearts, in our minds, in our senses (indriye), in our ego and in our life-airs, we will never attain eternal service at the Lotusfeet of Śrī Śrī Rādhā-Kṛṣṇa.

This line should merge in our lives, at least, as sugar in water, when one drinks lime water. This is so so so very important. Its importance is immeasurable, and, by not following this, not imbibing this in our lives, we will never reach anywhere in bhakti.

Therefore, Śrīla Ṭhākura Mahāśaya instructs his own mind— *“heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi”*— “O brother mind! Do not desire to attain Śrī Rādhā-Kṛṣṇa, without taking shelter of Śrī Nitāi Cānda. It is not possible to attain Śrī Rādhā-Kṛṣṇa without Nitāi.” Even if one attains Them, one cannot relish Their sweetness.



This line should merge in our lives, at least, as sugar in water, when one drinks lime water.

When the goal of bhakti sādhanā is to relish the sweetness of the Beloved; attaining Them, without any relishment, is as good as not having attained anything.

One can ask— Why is it so necessary to take blessings of Śrī Nitāi Cānda or perform His bhajana, in order to relish the sweetness of Śrī Rādhā-Kṛṣṇa?

It is only love, which is required to relish the sweetness of the Lord. Then, according to the bhāva in which one loves the Lord, he relishes Lord's sweetness. It is only mañjarī bhāva, through which one relishes the sweetness of Śrī Śrī Rādhā-Kṛṣṇa. Śrīla Vṛndāvana Dāsa Ṭhākura, incarnation of Vyāsa Jī, writes:

*je bhakti gopikā-gaṇera kahe bhāgavate  
nityānanda haite tāhā pāila jagate*

(Caitanya Bhāgavata Antya 5.303)

The Merciful Śrīman Mahāprabhu, assigned the task of preaching the confidential gopī bhāva (mañjarī bhāva), to the very Merciful Śrī Nitāi Cānda. Thus, it is said— “*dr̥ḍha kari dharo nitāiyera pāya.*” When one surrenders unto Śrī Nitāi Cānda with full faith, he relishes the sweetness, and, is simultaneously blessed with the attainment of the essence of service of Śrī Śrī Rādhā-Kṛṣṇa.

With absolute, firm faith, if one surrenders unto the Lotusfeet of Lord Nityānanda, then, by this surrender, one gets sevā of Śrī Śrī Rādhā and Kṛṣṇa, and simultaneously, relishes its sweetness.

Śrīla Narottama Dāsa Ṭhākura in this Prārthanā— *nitāi pada-kamala, koṭi-candra suśītala*, is instructing one to take shelter of the Lotusfeet of Śrī Śrī Nityānanda, and, to render devotion unto Lord Nityānanda as well.

Bhajana of the Lord means, simply rendering limbs of devotion unto Him. The word 'caraṇa' is also used at many places, 'ore bhāi! bhajo mora gaurāṅga-caraṇa'. At that place, one is being instructed to do navadhā bhakti unto the Lotusfeet of Lord Gaurāṅga, just as through this line, Śrīla Narottama Dāsa Ṭhākura is instructing all devotees to render navadhā bhakti unto the Lotusfeet of Lord Nityānanda, if they truly want attainment of service of Rādhā-Mādhava in Nitya Vraja.

Devotees, who take shelter of the Lotusfeet of Śrī Śrī Nitāi Cānda, get intoxicated of love. By attaining Śrī Śrī Gaura-Govinda's service and relishing the nectar within, a devotee is fully blessed, because he finally gets what he always desired, at every moment of his life, i.e.,

1. Attainment of sevā of Lord Gaura in Nitya Navadvīpa.
2. Attainment of sevā of Śrī Śrī Rādhā-Mādhava in Nitya Vṛndāvana.

And, along with such attainment, all his distress, duḥkha, the three-fold miseries also get destroyed.

While doing Nitāi Nāma, Nitāi Mantra, Nitāi Gāyatrī, we should always remember that 'Lord Nityānanda's Grace is everything for me'. For, by His Grace only, walking onto the path of eternal service to the Lordships 'Rādhā and Kṛṣṇa' is possible, otherwise, one may desire, but one will never attain it.

Knowing that He is the way, He is the ONLY way... knowing that Lord Nityānanda's Blessings, and His Grace is the ONLY way, by which one can get the eternal service unto the Lotusfeet of Śrī Śrī Gaura and Govinda; knowing this, one should love Lord Nityānanda daily, infinitely, every day.

If we would have understood the importance of this line—  
*heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi*, then:

- we would have been doing some prayers unto Lord Nityānanda every day, on a daily basis,
- we would have been chanting His Name for some time daily, as our daily sādhanā, since Lord's Name is non-different from Him, on a daily basis,
- we would have been chanting Lord Nityānanda's Mantra and Gāyatrī with lots of intensity and in a focused way.

Śrīla Narottama Dāsa Ṭhākura tells:

*nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*

“The service to Rādhā and Kṛṣṇa is possible only and only by the sole grace of Lord Nityānanda.” This has been repeatedly explained by all our Ācāryas multiple times, that without bhajana of Lord Nityānanda, one cannot get prema bhakti unto the Lotusfeet of Rādhā-Kṛṣṇa.

Even Lord Gaurāṅga Himself says again and again at so many places, that, only Lord Nityānanda can grant an ordinary jīva prema bhakti...!

We see all Ācāryas like Śrīla Narottama Dāsa Ṭhākura, Śrīla Locana Dāsa Ṭhākura, etc., and, also Lord Gaurāṅga are telling us, that— No Nitāi, No Rādhā Kṛṣṇa.

*jaya jaya nityānanda-caraṇārvinda  
yānhā haite pāinu śrī-rādhā-govinda*

(Caitanya Caritāmṛta Ādi 5.204)

“All glories, all glories to the Lotusfeet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.”

Again here, we find that Śrīla Kṛṣṇa Dāsa Kavirāja is also telling, that, he has also attained everything by the mercy of Lord Nityānanda.

Śrīla Raghunātha Dāsa Gosvāmī also attained everything by the mercy of Lord Nityānanda.

We see Lord Gaurāṅga as well as all Ācāryas are telling the same thing in sooo many bhajanas, in the verses of Caitanya Bhāgavata, Caitanya Caritāmṛta, etc. Yet, despite reading, hearing, speaking, saying all these verses and bhajanas, that, 'The secret bhajana of Lord Nityānanda should be my foremost priority', this thing doesn't even cross the mind of devotees, that 'Forget everything in deep Nitāi Bhajana.'

We must pray to Lord Nityānanda from the core of our hearts, daily, for the rest of our life, if we understand the words of Lord Gaurāṅga and our Ācāryas.

Seeing Lord Nityānanda in our hearts, catching hold of His Divine Lotusfeet, on a daily basis, should be a spontaneous activity, for all Gauḍīya Vaiṣṇavas.

Even after reading this Grantha, repeatedly pray to Lord Gaurāṅga that we can understand the importance of Nitāi Bhakti. Because unless Lord Gaurāṅga is sufficiently pleased with us, we will miss the most important limb of devotion for gauḍīya vaiṣṇavas, i.e., Nitāi Bhajana...!

*parama nigūḍha tiṅho āmāra vacane  
āmi yāre jānāi sei se jāne tāne*

(Caitanya Bhāgavata Antya 3.151)

Mahāprabhu Himself Says— "I declare that— He is very grave and deep. One can know Him, only when I reveal Him."

## 2

# The Nityānanda Tattva

Śrīman Mahāprabhu is called 'Channa Avatāra', Hidden Incarnation. Nityānanda Prabhu is even more channa, more hidden. Relatively few people are acquainted with Him. Nevertheless, He is the last limit of mercy. Lord Nityānanda is everything for a gaudīya vaiṣṇava.

Despite everything, one can know nothing of any significance in one's life, if he has not been blessed by Lord Nityānanda.

*badha gūḍha nityānanda ei avatāre  
caitanya dekhāye yāre, se' dekhite pāre*

(Caitanya Bhāgavata Madhya 3.171)

"In this līlā, Lord Nityānanda is very hidden, very esoteric and very mysterious. Only those, whom Lord Caitanya desires, can know about Lord Nityānanda."

Only they can know and understand the mysterious, hidden and esoteric Lord Nityānanda, Lord Nityānanda's Pastimes and His importance in day-to-day lives, who Lord Caitanya wishes to.

By merely knowing bengali language, or by becoming a sanskrit scholar, one cannot understand Nityānanda Tattva.

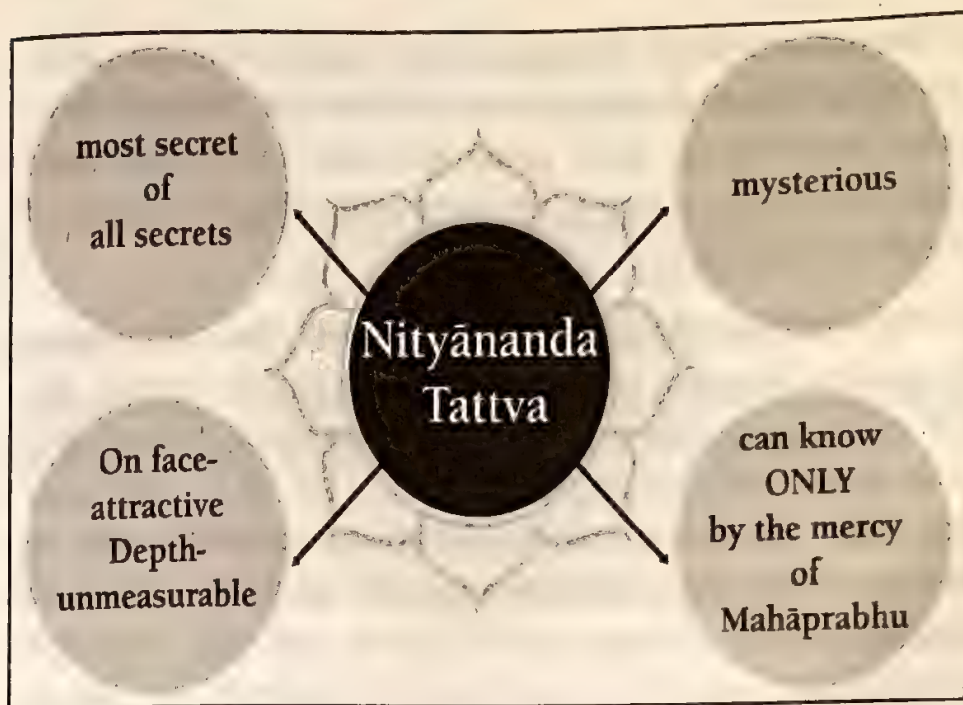
*Nityānanda Tattva*

Lord  
Gaurāṅga's  
Grace



*badha gūḍha nityānanda ei avatāre  
caitanya dekhāye yāre, se' dekhite pāre*  
(Caitanya Bhāgavata Madhya 3.121)

Only those, whom Lord Caitanya desires,  
can know about Lord Nityānanda



It is only by the grace of Gaurāṅga Mahāprabhu, one can understand Nityānanda Tattva.

Thus, Nityānanda Tattva is the most secret of all secrets, revealed only by Mahāprabhu's Mercy.

Allegiance to the scriptures and vāṇī of Mahājanas, is the very foundation of Bhajana. Without such firm faith, the so-called self-created path of bhakti, will lead one nowhere. Lacs of devotees are trying to chant Hare Kṛṣṇa, but how many are blessed to understand this most important topic?

Very few, very very few, even know this...!

Though initiated in unbroken Lineage, still, if one is not specially blessed, he will not understand the importance of Nitāi Bhajana. And, if one is not connected to a 500-year-old unbroken Gaudīya Vaiṣṇava Lineage, such most important, yet most esoteric topics, will remain beyond reach, beyond implementation.

At present, there are many many institutions on earth, practising Gauḍīya Vaiṣṇavism. But, see for yourself, how many institutions, how many devotees know this most important topic, which is the very foundation of bhajana of gauḍīya vaiṣṇavas?

By this verse, these Ācāryas clearly tell, that, all devotees in Gauḍīya Vaiṣṇava Sampradāya, are not equally blessed, for, not everyone knows the gravity of Nityānanda Tattva. Only unto those, Lord Gaurāṅga grants special lens to see, can know His Nitāi, can understand Lord Nityānanda. Thus, only by the special grace of Lord Gaurāṅga, one can know, who Lord Nityānanda is.

It is not that all those, who are trying to worship Lord Gaurāṅga, they all know Lord Nityānanda in reality. It is only by the special mercy of Lord Gaurāṅga, that one really knows, who Nitāi Cānda is.

Without the special grace of Lord Gaurāṅga, no one can relish Nityānanda Tattva. It is impossible to understand or relish Nityānanda Tattva, without Special Special Blessings of Lord Gaurāṅga. And, if one cannot understand and relish Nityānanda Tattva, render loving service unto the Lotusfeet of Lord Nityānanda, one can never get loving eternal sevā of Lord Gaurāṅga and Śrī Śrī Rādhā-Mādhava.

Thus, only by Śrī Caitanya Mahāprabhu's desire, a devotee can know Lord Nityānanda. He is the only way to know Lord Nityānanda. So, if we want to understand Nityānanda Tattva, we should pray to Mahāprabhu, "O Lord Caitanya! By Your causeless mercy, please make me understand and worship Your Nitāi."

*caitanya-kṛpāya haya nityānande rati*

*nityānanda jānile āpad nāhi kati*

(Caitanya Bhāgavata Ādi 9.220)

“One becomes attached to Nityānanda, by the mercy of Śrī Caitanya, and one, who knows Nityānanda, never faces any adversities.”

*parama nigūḍha tiṅho āmāra vacane  
āmi yāre jānāi sei se jāne tāne*

(Caitanya Bhāgavata Antya 3.151)

Mahāprabhu Himself Says— “I declare that— He is very grave and deep. One can know Him, only when I reveal Him.”

Lord Caitanya Mahāprabhu has spoken on the most secret of all secrets— the Nityānanda Tattva. But even His words are very less, and also, very esoteric. He has spoken directly on Nityānanda Tattva but in a hidden way. On the face of it, it looks very sweet and attractive, but its depth is immeasurable, and in that deep part, are the real jewels of Nityānanda Tattva hidden.

Lord Nityānanda is very mysterious. It is not easy that one can understand Nityānanda Tattva. This Śrīla Vṛndāvana Dāsa Ṭhākura tells:

*tomāre bujhite śakti manuṣyera kothā?  
‘parama susatya—tumi yathā, kṛṣṇa tathā’*

(Caitanya Bhāgavata Madhya 12.20)

“How can human beings understand You? It is a fact that wherever You are, Kṛṣṇa is also there as well.”

*sahasra vadana nitya-śuddha-kalevara  
caitanyera kṛpā vinā jānite duṣkara*

(Caitanya Bhāgavata Antya 6.131)

“He has thousands of Heads and His body is eternally pure. No one can understand Him, without the Mercy of Lord Caitanya.”

*keha bale,—“nityānanda yena balarāma”  
keha bale,—“caitanyera baḍa priya-dhāma”*

(Caitanya Bhāgavata Antya 6.132)

Some people say, “Nityānanda is like Balarāma.” Others say, “He is most dear to Lord Caitanya.”

Śrīla Vṛndāvana Dāsa Ṭhākura also explains the mysteries of Nityānanda Tattva:

*tumi caitanyera bhakta, tumi mahābhakti  
yata kichu caitanyera—tumi sarva-śakti*

(Caitanya Bhāgavata Madhya 15.33)

“You are the devotee of Lord Caitanya, and the personification of pure devotional service. You possess all the potencies of Lord Caitanya.”

*tumi śayyā, tumi khaṭṭā, tumi se śayana  
tumi caitanyera chatra, tumi prāṇa-dhana*

(Caitanya Bhāgavata Madhya 15.34)

“You are Lord Caitanya’s bed, throne, couch and umbrella, and You are His life and wealth.”

*nitāi sundara, yogapīṭha dhare, ratna simhāsana seje  
vasana nitāi, bhūṣaṇa nitāi, vilase sakhīra mājhe*

(Śrī Nityānanda Caritāmṛta)

“Nitāi sustains the Yogapīṭha, Nitāi becomes the very throne for the Lord to rest on. Nitāi only becomes the dress, Nitāi only becomes ornaments as well. Nitāi is also a part of the Transcendental Conjugal Pastimes of the Lord.”

### 3

## Gaurāṅga-Nityānanda ~ Non-different

Lord Nityānanda is non-different from Lord Caitanya. Lord Caitanya has Himself spoken about this, in so many of His commentaries:

*abhinna tumi nityānanda*

Lord Gaurāṅga told— “Nityānanda! You are non-different.”

Elsewhere, Lord Gaurāṅga tells Lord Nityānanda:

*ei āmi deha samarpilāṇa tomāre*

(Caitanya Bhāgavata Ādi 17.54)

“I am surrendering My body to You. Please protect Me.”

Lord Gaurāṅga said to all His pāṛṣadas:

*jāniha—kṛṣṇera nityānanda pūrṇa-śakti*

*kṛṣṇera dvitīya nityānanda bai nāi*

(Caitanya Bhāgavata Mādhya 12.26-27)

“Nityānanda is the complete śakti, full energy of Śrī Kṛṣṇa. Lord Nityānanda is non-different from Kṛṣṇa.”

Śrīla Vṛndāvana Dāsa Ṭhākura tells— Know this for certain, that Nityānanda is the full potency of Śrī Kṛṣṇa.

Addressing Lord Nityānanda, Śrīla Vṛndāvana Dāsa Ṭhākura prays in Caitanya Bhāgavata:

*bujhilāma—īśvarera tumi pūrṇa-śakti  
tomā bhajile se jīva pāya kṛṣṇa-bhakti  
tumi kara catur-daśa bhuvana pavitra  
acintya agamya gūḍha tomāra caritra  
tomā dekhibeka hena āche kon jana  
mūrtimanta tumi kṛṣṇa-prema-bhakti-dhana*

(Caitanya Bhāgavata Madhya 4.37-39)

“I understand that You are the full power of the Lord. Only by worshipping You, a living entity can attain devotional service to Kṛṣṇa. You are able to purify the fourteen worlds. Your confidential characteristics are inconceivable and unfathomable. Who is qualified to recognize You, for You are the personified wealth of loving devotion to Kṛṣṇa?”

*yadyapiha ananta īśvara nirāśraya  
sṛṣṭi-sthiti-pralayera hetu jagan-maya*

(Caitanya Bhāgavata Madhya 5.111)

“He is the unlimited, independent controller, and the cause of universal creation, maintenance, and annihilation.”

*vaiṣṇavera adhirāja ananta īśvara  
nityānanda-mahāprabhu śeṣa mahīdhara*

(Caitanya Bhāgavata Madhya 11.96)

“Lord Nityānanda is Ananta Śeṣa, the Supreme Controller, the Maintainer of all universes, and the King of Vaiṣṇavas.”

Śrīman Mahāprabhu again says:

*ihāne seville kṛṣṇa-prema-bhakti haya*

(Caitanya Bhāgavata Madhya 12.29)

“By serving Lord Nityānanda, one gets Love of God.”

In Caitanya Bhāgavata, Lord Gaura Himself tells Śrī Rāghava Paṇḍita in Pānihāṭi Grāma.

*rāghava, tomāre āmi nija-gopya kai  
āmāra dvitīya nāhi nityānanda-bai*

(Caitanya Bhāgavata Antya 5.101)

Mahāprabhu tells about this very confidential topic, to his very dear Rāghava Paṇḍita. Śrī Gaurasundara says— “O Rāghava! Listen, I have something very confidential to tell you. Lord Nityānanda is non-different from Me. He and my soul, we are the same.” Then Śrī Gaurasundara further describes the glories of Lord Nityānanda:

*ei nityānanda yei karāya āmāre  
se-i kari āmi, ei balila tomāre*

(Caitanya Bhāgavata Antya 5.102)

“I am telling you another secret, “Whatever Nityānanda wants Me to do, I do that.”

Lord Gaurasundara is telling important things one after the other. It is Lord Gaurasundara’s mercy, that He is telling all the confidential aspects of His nature, and the inconceivable supreme glories of Lord Nityānanda.

These direct words of Lord Gaurāṅga are the torchlight for us, on the path of gauḍīya bhajana. Lord Gaurāṅga Himself is telling us how to do bhakti, which really pleases Him.

Further, Merciful Mahāprabhu tells:

*āmāra sakala karma-nityānanda-dvāre  
akapāte ei āmi kahila tomāre*

(Caitanya Bhāgavata Antya 5.103)

Without mixing any words, Lord Gaurāṅga, here, is directly telling a very-very important thing to all of us. Mahāprabhu tells Rāghava Paṇḍita— “In all earnestness, frankly, I am telling you— All My activities or all My inactivities are performed by Nityānanda.”

*yei āmi, se-i nityānanda—bheda nāi  
tomāra gharei saba jānibā ethāi*

(Caitanya Bhāgavata Antya 5.104)

“Lord Nityānanda is non-different from Me. What I am and what Nityānanda is, are not two different things. He and Me are one and the same. Everyone in your house will come to know of this truth.”

*mahā-yogēśvare yāhā pāite durlabha  
nityānanda haite tāhā pāibā sulabha*

(Caitanya Bhāgavata Antya 5.105)

“That, which is so very difficult to attain, even for the greatest of mystic yogīs, by the mercy of Lord Nityānanda, from Nityānanda, you can easily attain that.”

*eteke haiyā tumi mahā-sāvadhāna  
nityānanda seviha—yehena bhagavān”*

(Caitanya Bhāgavata Antya 5.106)

“Therefore, you all should serve Lord Nityānanda with great caution. Very carefully serve Lord Nityānanda, knowing Him to be the Supreme Lord Himself.”

“Without Nitāi bhakti, one cannot attain Lord Gaurāṅga”— This Mahāprabhu has told at many places.

*ghare yāha gupta, tumi āmāre kinilā  
nityānanda-tattva gupta tumi se jānilā”*

(Caitanya Bhagavata Madhya 20.51)

“O My dear Murārī Gupta! Go home for now, for you have purchased Me, because you have understood the glories of Nityānanda.”

Lord Gaurāṅga tells in Caitanya Bhāgavata:

*prabhu bale,—“ei nityānanda-svarūpere  
ye karaye bhakti-śraddhā, se kare amāre*

(Caitanya Bhāgavata Madhya 12.55)

“One, who has faith in Lord Nityānanda, does bhakti of Lord Nityānanda, he is, actually, doing My bhakti.”

Bhakti of Lord Nityānanda = Bhakti of Lord Gaurāṅga.

Both, Lord Gaurāṅga and Lord Nityānanda were soo attractive, that no one could take their eyes off Them.

*keha bale,—“dui-jana yena dui kāma”  
keha bale,—“dui-jana yena kṛṣṇa-rāma”*

(Caitanya Bhāgavata Madhya 4.60)

“Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Kṛṣṇa and Balarāma.”

Even Mother Śacī loved both the Lords, Śrī Gaura and Śrī Nitāi equally.

*kāhāre nā kahe āi, putra-sneha kare  
sama-sneha kare nityānanda-viśvambhare*

(Caitanya Bhāgavata Madhya 11.81)

“But She did not disclose this to anyone. She showed equal affection to both, Viśvambhara and Nityānanda.”



## Lord Nityānanda = Lord Balarāma

### Lord Nityānanda is Lord Balarāma only

The Supreme Lord Kṛṣṇa is the fountainhead of all incarnations. Lord Balarāma is His second body. They both differ only in form, otherwise They both are one and the same Entity.

In Śrīmad Bhāgavatam, Gargācārya, while doing name ceremony of Lord Balarāma, commented as follows:

*ayaṁ hi rohiṇī-putro ramayan suhrdo guṇaiḥ  
ākhyāsyate rāma iti balādhikyād balaṁ viduḥ  
yadūnām aprthag-bhāvāt saṅkarṣaṇam uśanty api*

(Śrīmad Bhāgavatam 10.8.12)

“There are three names of the son of Rohiṇī— Baladeva, Rāma and Saṅkarṣaṇa.

- By His Divine qualities, He will give happiness in the hearts of His near and dear ones, so His name will be ‘Rāma’.
- He will have extra-ordinary strength, so His Name will be ‘Bala’.
- He will unite all yadu dynasty together, and will make them unite in such a way, that, though in different

	Balarāma	Nityānanda
Giver of Bliss (Rāma)	in the hearts of near and dear ones	not just to near and dear ones but also to the entire world
Extra-ordinary strength (Bala)	did killing	without killing, by Hari-nāma, delivered one & all

bodies, they will be like one soul and one mind, for this reason, his name will be 'Saṅkarṣaṇa'."

This Lord Balarāma only, has incarnated in Gaura Līlā as Lord Nityānanda.

*vrajendra-nandana jei, śacī-suta hailo sei  
balarāma hoilo nītāi*

(Prārthanā 5)

"That Śrī Kṛṣṇa is Lord Gaurāṅga, son of Mother Śacī and that Balarāma is Lord Nityānanda."

*sei nanda-suta — ihañ caitanya-gosāñi  
sei baladeva — ihañ nityānanda bhāi*

(Caitanya Caritāmṛta Ādi 17.295)

"The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya."

*krpā-sindhu, bhakti-dātā, prabhu balarāma  
avatīrṇa hailā dhari' nityānanda-nāma*

(Caitanya Bhāgavata Ādi 2.131)

“Lord Balarāma is an ocean of mercy, and the bestower of devotional service. He has appeared as Śrī Nityānanda Prabhu.”

*caitanya-candrera priya vigraha balāi  
ebe 'avadhūta-candra' kari' yānre gāi*

(Caitanya Bhāgavata Madhya 2.345)

“Baladeva is the dearest personality to Caitanya Candra. He is now known as Avadhūta-Candra.”

*yena rāmacandre lakṣmaṇera rati mati  
sei mata nitāyera śrī-caitanye prīti*

(Caitanya Bhāgavata Antya 5.219)

“Nitāi's love for Lord Caitanya was like the love and attachment Lakṣmaṇa had, for Rāmacandra.”

Lord Saṅkarṣaṇa is the original shelter of the Puruṣa, from whom this world is created and ultimately destroyed as well. That Saṅkarṣaṇa is a partial expansion of Lord Nityānanda, Balarāma.

Both, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are called Puruṣas. They are the plenary portions of first Puruṣa—Kāraṇodakaśāyī Viṣṇu, who is the abode of all universes. Lord Balarāma's one expansion is called Mahā-Saṅkarṣaṇa and His fragment, the puruṣa is counted as a kālā i.e., part of the plenary portion.

Lord Viṣṇu is a part of a part of a plenary portion of Lord Nityānanda, who is the source of all Incarnations. That same Lord in the form of Lord Śeṣa, holds the planets upon His head. That person, of whom Lord Ananta is a kalā or a part of

plenary part, is Lord Nityānanda. Who therefore, can know the pastimes of Lord Nityānanda?

Qualities like Balarāma

Lord Caitanya said:

*ei tumi nityānanda rāma-mūrtimanta*

(Caitanya Bhāgavata Madhya 12.18)

All those qualities in Kṛṣṇa Līlā, which Lord Balarāma was having, He would possess all those qualities in another form as Lord Nityānanda.

We will understand the true depth of this statement of Mahāprabhu— *ei tumi nityānanda rāma-mūrtimanta*, when we will co-relate the bhāva and kārya of Lord Balarāma and Lord Nityānanda. (Things now on, will become more subtle).

Lord Balarāma was a giver of bliss in the hearts of His near and dear ones, so His name was 'Rāma'. But in kaliyuga, Lord Nityānanda did not limit Himself, just to giving bliss to His near and dear ones, friends and family only. In this Incarnation as Lord Nityānanda, He gave bliss to the entire world. Such was His Love for each and every person. Giving bliss to everyone in existence, without any conditions, became so huge, that He gave the Highest Bliss to all— be it brāhmaṇa or cāṇḍāla, rich or poor, great people or low-class people, humans, animals, all species as well.

By His strength, without doing any killing etc., He delivered one and all.

## 5

# Nitāi ~ the Attraction of Prema

Now, a very-very important concept is going to be explained. It is very subtle, yet very simple, and it is possible that, despite reading also, one may not understand it, for decades and decades, and may be, for lifetime. Please pray to our Most Merciful Śrī Gaurāṅga Mahāprabhu to bless us, so that we can understand the following.

In Gaura Līlā, two prema-maya or two chief bhāvas are seen:

1. Attraction (ākaraṣaṇa)
2. Love of God (Bhagavad Prema)

Attraction is the primary activity of Love. Prema actually wants to attract one and all, irrespective of whether one is in the same mood or opposite mood. Prema or love wants to make everyone its own. This is the nature of love, or intrinsic quality of prema.

Where there is love, there is attraction. It seems as if love and attraction are one and the same thing. Prema is the cause, and the result or functioning of prema, is attraction. Effect of prema is attraction.

Learned scholars say— *kārya kāraṇa abhēdya*. Cause and effect. Because of being similar and non-different, the cause and effect are non-different from each other, etc.

Śrī Kṛṣṇa Caitanya is Prema Svarūpa, or the personified form of Prema. This desire, to bless everyone in existence, with love, to embrace one and all— this desire resides in Mahāprabhu's heart.

This intense desire to give the love to one and all, to fulfill this desire of Śrīman Mahāprabhu, Who is attracting one and all? He is the origin of even Mahā-Saṅkarṣaṇa i.e., Mūla Saṅkarṣaṇa, He is Śrīman Nityānanda Prabhu.

Śrī Kṛṣṇa Caitanya is Prema Svarūpa, and Lord Nityānanda is the 'Attraction' feature of that Prema.

It is the vow of Mahāprabhu, to give the Highest form of Divine Love, to one and all. To fulfill this resolve of Mahāprabhu, to give this Divine Love to one and all, is Lord Nityānanda, who is attracting everyone to this place of Love.

Attracting everyone towards Prema'maya Vighraha, Śrī Gaura Hari, is what Lord Nityānanda is doing all the time, so that everyone is attracted to the Lotusfeet of the Love Personified, Śrī Gaurāṅga Mahāprabhu.

Lord Nityānanda is attracting one and all, to Lord Gaurāṅga. The shelter of Lord Nityānanda, thus, is the only way by which, one will not just cross over the three-fold miseries of existence, but also by the grace and blessings of Lord Nityānanda, one will get that love.

*caitanyera dāsya bai nitāi nā jāne  
caitanyera dāsya nityānanda kare dāne*

(Caitanya Bhāgavata Madhya 10.307)

"Nītāi does not know anything other than the service of Lord Caitanya. He always distributes the service of Lord Caitanya to others."

## 6

### The Prema Nityānanda Gave

Seeing the rotten condition of the people of kaliyuga, Lord Advaitācārya, prayed to the Lord, to descend from the Spiritual World, for, only He can deliver people of this age.

*huṅkāra karaye kṛṣṇa-āveśera teje  
ye dhvani brahmāṇḍa bhedi' vaikuṇṭhete bāje  
ye-premera huṅkāra śuniñā kṛṣṇa nātha*

(Caitanya Bhāgavata Ādi 2.82-83)

“The loud huṅkāra from the mouth of Lord Advaita would reach the Spiritual World, and Kṛṣṇa heard His prayers, and loud cries. The result of such prayers was, that Kṛṣṇa and Balarāma from the Spiritual World descended to this world as Gaura and Nitāi.”

### Mahāprabhu's Appearance

*ye dine janmilā navadvīpe gauracandra  
rādhe thāki' huṅkāra karilā nityānanda*

(Caitanya Bhāgavata Ādi 9.8)

“The day Lord Gauracandra appeared in Navadvīpa, in Rādhesh Lord Nityānanda roared loudly.”

*ananta-brahmāṇḍa vyāpta haila huṅkāre  
mūrchāgata haila yena sakala-samsāre*

(Caitanya Bhāgavata Ādi 9.9)

“His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.”

*katho loka balileka,—“haila vajrapāta”  
katho loka mānileka paramā utpāta*

(Caitanya Bhāgavata Ādi 9.10)

“Some people said, “it was a thunderbolt”, while others thought, “it was a great calamity”.

*katho loka balileka,—“jāniluṅ kārāṇa  
gaudeśvara-gosāñira haila garjana”*

(Caitanya Bhāgavata Ādi 9.11)

“Other people said, “We know the cause. It was the loud roaring of Nityānanda, the Lord of the Gauḍīyas.”

Above mentioned verses just throw a light on one aspect of Lord Nityānanda.

*navadvīpe gauracandra āche gupta-bhāve  
ihā nityānanda-svarūpera mane jāge*

(Caitanya Bhāgavata Ādi 9.207)

Lord Nityānanda knew well, that, Lord Gauracandra was living incognito in Navadvīpa. He thought to Himself:

*“āpana-aiśvarya prabhu prakāśibe yabe  
āmi giyā karimu āpana sevā tabe”*

(Caitanya Bhāgavata Ādi 9.208)

“I will go and serve Lord Gaurāṅga, when He manifests His opulences.”

*ei mānasika kari' nityānanda-rāya  
mathurā chāḍiyā navadvīpa nāhi yāya*

(Caitanya Bhāgavata Ādi 9.209)

“Thinking this way, Lord Nityānanda did not go to Navadvīpa, but remained at Mathurā.”

*yadyāpiha nityānanda dhare sarva śakti  
tathāpiha kā'reha nā dilena viṣṇu-bhakti*

*yabe gauracandra prabhu karibe prakāśa  
tā'na se ājñāya bhakti-dānera vilāsa*

*keha kichu nā kare caitanya-ājñā vine  
ihāte 'alpatā' nāhi pāya prabhu-gaṇe*

(Caitanya Bhāgavata Ādi 9.211-213)

“Although Lord Nityānanda is omnipotent, He did not distribute devotional service of the Lord, at that time. When Lord Gauracandra manifested His opulence, then, on His order, He began to distribute devotional service.

The servants and associates of Lord Caitanya did not like to do anything without His instruction, but this does not diminish their glories in the least.”

*navadvīpe āsi' prabhuvara-nityānanda  
hailena kīrtane ānanda mūrtimanta*

(Caitanya Bhāgavata Antya 5.508)

“After arriving in Navadvīpa, Nityānanda Prabhu became the personification of ecstasy in kīrtana.”

## Unprecedented gift of Mahāprabhu

Śrīman Mahāprabhu's unprecedented gift is *anarpita-carīm*, the service to the Lotusfeet of Rādhā and Kṛṣṇa. This prema

is *anarpita-carīm*, that is, this form of prema, of serving Rādhā and Kṛṣṇa as a mañjarī, was not given by any personality in any yuga, ever before.

Śrīla Prabodhānanda Sarasvatī also tells the same, that even Kṛṣṇa did not give this form of prema earlier.

*bhrāntam yatra munīśvarair api purā yasmin kṣamā-maṇḍale  
kasyāpi praviveśa naiva dhīṣaṇā yad veda no vā śukhaḥ  
yatra kvāpi kṛpāmayena ca nīje'py udghāṭitam śauriṇā  
tasminn ujjala-bhakti-vartmani sukhaṁ sukhaṁ khelanti  
gaura-priyā*

(Caitanya Candrāmṛta Verse 18)

“Great sages in the past like Vyāsa etc. moved about bewildered, where no one could enter through material intelligence, about which even Śukadeva Gosvāmī could not understand, moreover, even Śrī Kṛṣṇa never revealed; into that path of splendid mellow, Gaura Bhaktas now happily relish.”

No one ever gave this prema, which was freely distributed to EVERYONE by Lord Gaurāṅga. This confidential gopī bhāva is called mañjarī bhāva.

Gopī bhāva, where one has direct connection with Kṛṣṇa, was very much prevalent during that time. Before the advent of Lord Gaurāṅga, Vidyāpati, Caṇḍīdāsa, Bilvamaṅgala Ṭhākura, etc., had attained perfection in such gopī bhāva. So, this is not that prema in that gopī bhāva, which Lord Gaurāṅga is giving, where one directly serves Śrī Kṛṣṇa in conjugal love.

Mañjarīs are also gopīs. They are those gopīs, who serve both Rādhā and Kṛṣṇa in the most confidential way. It is totally different from the gopī bhāva, which existed earlier also, in which, gopīs serve Kṛṣṇa in conjugal love. The Mahā-dāna, greatest gift, which Mahāprabhu has come to give, in this

## Which Prema Nityānanda gave?



Nityānanda Prabhu gave  
THE HIGHEST FORM OF VRAJA PREMA  
(mañjarī bhāva)

↓  
One gains entrance into  
the realm of antaraṅga sevā to the  
Divine Couple in Vraja

Incarnation, this highest form of Vraja Prema, is the service of the Yugala as a mañjarī in Vṛndāvana.

### Ādi-Guru Nityānanda

Nityānanda Prabhu is Ādi Guru, the original Spiritual Master.

*ye bhakti gopikā-gaṇera kahe bhāgavate  
nityānanda haite tāhā pāila jagate*

(Caitanya Bhāgavata Antya 5.303)

“The devotion in Gopī Bhāva (Mañjarī Bhāva) was given to the people in the world by Śrīman Mahāprabhu through Nityānanda Prabhu.”

He was instrumental in spreading the Highest Bliss throughout the planet, even to the fallen souls like Jagāi and Mādhāi, delivering them from their sinful lives, and protecting them from the wrath of even Caitanya Mahāprabhu.

Thus, without the mercy of Nityānanda Prabhu, neither can one attain Gaura Sevā nor the service of Rādhā Kṛṣṇa. Śrīman Nityānanda Prabhu is the Mūla Guru.

### Learning Surrender from His Ācaraṇa .

Though Ādi Guru, Nityānanda Prabhu taught the world, how one should be surrendered, what should be the level of one's surrender to his Spiritual Master.

In Prakāṣa Līlā, He was an Avadhūta Sannyāsī. While being in Jagannātha Purī with His Beloved Mahāprabhu, and totally absorbed in Gaura Prēma, He was asked by Mahāprabhu to leave and get married.

Now, if this happens with us, how would we react? We would put forward a chain of ifs and buts. But it was not what Nityānanda Prabhu did. Though Ādi Guru, an Avadhūta, with no source of income, residence, etc., still solely for the pleasure of Gaura, Śrīman Nityānanda Prabhu took up the Gṛhastha order of life.

### Distribution by Nitāi, to one and all

Lord Nityānanda made everyone's heart, a proper recipient of the Highest form of Vraja Prema.

Lord Gaura Himself said:

*nityānanda pratāpe pavitra tribhuvana*

"By the power, majesty of Lord Nityānanda, all the three planetary systems became pure and clean."

Through Lord Nityānanda, Lord Gaurāṅga spread *nija nāma prema*. Lord Nityānanda distributed that highest bhāva

of Vraja, to one and all, upon the instructions of Lord Caitanya, to preach.

*prema-bhakti diyā teṇho bhāsā'la jagate  
tānra caritra loke nā pāre bujhite*

(Caitanya Caritāmṛta Ādi 17.297)

“Śrī Nityānanda Prabhu overflowed the entire world, by distributing transcendental loving service. No one can understand His character and activities.”

We read in Nitāi Guṇa Maṇi prayers of Śrīla Locana Dāsa Thākura:

*āniyā premera vanyā bhāsāilo avanī*

“My Nitāi has brought the flood of Divine Love, in which the whole world is drowning.”

*locana bale mora nitāi jebā nā bhajilo  
jāniyā śuniyā sei ātma-ghātī hoilo*

Locana Dāsa says, “Whoever has not worshipped my Nitāi, or who has heard yet does not follow Nitāi’s instructions, knowingly commits suicide.”

*dīna hīna patita pāmara nāhi bāche  
brahmāra durlabha prema sabākāre jāce*

“Without discriminating, Nityānanda Prabhu freely offered this rare prema to all, even to the fallen and wretched, who did not desire it (no one could avoid it!), although it is difficult to attain, even for Lord Brahmā.”

It is said that Lord Nityānanda gave Prema, that is so durlabha, even for Śiva Jī, Brahmā Jī, etc. But in my past experience of many decades, devotees are not clear which Prema, Lord Nityānanda actually gave.

Have no doubt about this. The su-durlabha prema given by Lord Nityānanda, is that, by which one can serve the Divine Couple.

As Narottama Dāsa Ṭhākura says, *nīṭāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*. By the mercy of Lord Nityānanda, one gets entrance into the realm of antaraṅga sevā to the Divine Couple in Vraja.

By Lord Nityānanda's mercy,

- one serves Śrī Śrī Rādhā-Kṛṣṇa, 24×7 for eternity, all times of the day,
- for eternity, the devotee is able to have Sākṣāt Darśana of the Divine Couple,
- and,
- have the antaraṅga sevā rasa āsvādana (of the Divine Couple).

Only mañjarīs can serve the Divine Couple 24×7. Even the most confidential sakhīs like Lalitā and Viśākhā cannot ever be there, where the mañjarīs serve Rādhā-Kṛṣṇa.

So, what Lord Nityānanda is giving us, is so elevated, was never ever given before— The entrance into the place, where we, mañjarīs can go, but where even Lalitā, Viśākhā sakhīs cannot go.

After assigning the task of giving mañjarī bhāva to one and all, to Lord Nityānanda, Śrī Gaurāṅga Mahāprabhu became relaxed.

His worry was— how will living entities of kaliyuga get mañjarī bhāva. This anxiety of Mahāprabhu got over by assigning Lord Nityānanda, the task of giving mañjarī bhāva, the confidential service to Śrī Śrī Rādhā-Kṛṣṇa:

There are many Parivāras like Advaita Parivāra, Gadādhara Parivāra, Nityānanda Parivāra, Narottama Parivāra, etc. All Parivāras are eternally existing in the eternal realm.

It is a matter of great fortune, if one gets the opportunity to get connected to Nityānanda Parivāra. Devotees initiated in this Parivāra have their own distinct tilaka— a sharp triangular leaf in their tilaka. Where Lord Nityānanda is, those initiated in Nityānanda Parivāra reside there, and serve with their entire Guru Paramparā. Those belonging to Śrī Nityānanda Parivāra:

- serve under Śrī Nityānanda Prabhu in Navadvīpa, and
- their sevā goes under Śrī Anaṅga Mañjarī in Vraja.

At the time of initiation, Anaṅga Mañjarī Mantra is given along with Lalitā Sakhī and Rūpa Mañjarī Mantra, under whom the service is rendered.

In this world also, we see, in case of very rich people, though they are the owner of so much wealth, but since they have so many other things to do, they appoint someone, who gives charity on behalf of the owner. That person has full authority to give charity, to whosoever he wishes to give charity to.

Here, Lord Mahāprabhu has given the responsibility of giving mañjarī bhāva to people of this kaliyuga, to Lord Nityānanda. This *anarpita-carīm*, or, the gift, which was never bestowed earlier, Lord Gaurāṅga is giving this Magical, Wonderful, Mañjarī Bhāva to everyone, through Lord Nityānanda.

## Gaurāṅga is Viśvambhara due to Nityānanda

Another name of Lord Gaurāṅga is Viśvambhara. One, who fills the world with nāma prema, with the love of God, is Viśvambhara.

Lord Gaurāṅga said to Lord Nityānanda, “We have come here to this material world, specially to give this Highest of Vraja Prema, to one and all, and, if I sit here in Jagannātha Puri and You also be here with Me, then how will the general masses get this Vraja Prema?”

*pratijñā kariyā āchi āmi nija-mukhe  
'mūrkhā nīca daridra bhāsāba prema-sukhe'*

(Caitanya Bhāgavata Antya 5.224)

“I personally take a vow to inundate the fools, the fallen, and the poor, in the happiness of ecstatic love.”

*tumi o thākilā yadi muni-dharma kari'  
āpana-uddāma-bhāva saba parihari'  
tabe mūrkhā nīca yata patita saṁsāra  
bala dekhi āra ke vā karibe uddhāra?*

(Caitanya Bhāgavata Antya 5.225-226)

“If You also remain silent like a muni, and renounce Your magnanimous nature, then tell Me, who will deliver the fools and wretched, who have fallen into material life?”

*bhakti-rasa-dātā tumi tumi samvarile  
tabe avatāra vā ki nimितte karile?*

(Caitanya Bhāgavata Antya 5.227)

“You are the bestower of the mellows of bhakti. If You hide them, then what is the use of Your incarnation in this world?”

*eteke āmāra vākya yadi satya cāo  
tabe avilambe tumi gaḍa-deśe yāo*

(Caitanya Bhāgavata Antya 5.228)

“Now, if You desire to fulfil My words/promise, then You should go to Bengal without delay.”

*mūrkhā nīca patita duḥkhita yata jana  
bhakti diyā kara' giyā sabāre mocana*

(Caitanya Bhāgavata Antya 5.229)

“Deliver the foolish, wretched, fallen and distressed persons by giving them bhakti.”

“How then, the meaning of My Nāma, really come true, without You go out, to distribute this Highest Love of Vraja? My name Viśvambhara will have no practical relevance.”

It is only after this mindset, that Lord Nityānanda began His auspicious work of delivering the entire world.

*paripūrṇa prema-rasa-maya nityānanda  
saṁsāra tārīte karīlena śubhārambha*

(Caitanya Bhāgavata Antya 5.263)

“Nityānanda, who was filled with the mellows of ecstatic love, now began the Auspicious work of delivering the entire world.”

*āpane caitanya kata karilā mocana  
nityānanda-dvāre uddhārilā tribhuvana*

(Caitanya Bhāgavata Antya 5.525)

“Lord Caitanya personally delivered many living entities, and through Nityānanda, He delivered the three worlds.”

*cora-dasyu-adhama-patita-nāma-yāra  
nānā-mate nityānanda kailena uddhāra*

(Caitanya Bhāgavata Antya 5.526)

“In some way or the other, Nityānanda delivered the thieves, the rogues, the fallen and the wretched.”

Thus, it is due to the merciful efforts of Lord Nityānanda, that Lord Gaurāṅga truly becomes Viśvambhara.

Many devotees do Lord Gaurāṅga's Gāyatrī in their mantra-smaraṇa. Never forget how Viśvambhara became Viśvambhara. Primary help was of Lord Nityānanda.

All devotees must do Gaura Mantra and Gaura Gāyatrī with 100% attention— by putting all their hearts into each and every word, knowing the meaning of words, and entire Mantra. Forget everything and focus on Mantra Gāyatrī.

Viśvambharāye— how did Viśvambhara fill the entire world with the love of God? With the help of Lord Nityānanda.

Caitanya Bhāgavata tells:

*āpani ye gopī-bhāve kareṇa krandana  
nadi vahe hena, saba dekhe śiśu-gaṇa*

(Caitanya Bhāgavata Ādi 9.36)

“As Nityānanda cried in the mood of the gopīs, it appeared to His friends, that a river was flowing from His eyes.”

*ye bhakti gopikā-gaṇera kahe bhāgavate  
nityānanda haite tāhā pāila jagate*

(Caitanya Bhāgavata Antya 5.303)

“The devotion of the gopīs, described in Śrīmad Bhāgavatam, was given to the people of the world by Nityānanda.”

*hena bhāgavata kona duṣkṛti paḍiyā  
nityānanda nindā kare tattva nā jāniyā*

(Caitanya Bhāgavata Antya 3.534)

“Yet, even after reading Śrīmad Bhāgavatam, some sinful people blaspheme Nityānanda, without knowing His glories.”

If, out of misfortune, a reciter of Śrīmad Bhāgavatam blasphemes Nityānanda, he accumulates sin, despite reciting Śrīmad Bhāgavatam. Śrī Nityānanda, certainly, always sings

the glories of Śrīmad Bhāgavatam with His thousand tongues and mouths.

*bhāgavata-rasa—nityānanda mūrtimanta  
ihā jāne ye haya parama bhāgyavanta*

(Caitanya Bhāgavata Antya 4.535)

“Lord Nityānanda, is the personification of the devotional mellows of Śrīmad Bhāgavatam. One who knows this, becomes most fortunate.”

Thus, whosoever desires to see Lord Gaurāṅga and Śrī Śrī Rādhā-Mādhava, the only way, which has formed out of Lord's sweet will, is through Lord Nityānanda.

If you want to attain Rādhā and Kṛṣṇa, want to serve Rādhā and Kṛṣṇa eternally, then know for certain, that Lord Nityānanda is the way.

No Nityānanda... No Rādhā Kṛṣṇa.

And Lord Nityānanda is the most magnanimous personality of Godhead. He is giving this prema, so very rare prema, mañjarī bhava, to everyone, without any qualification. He is giving even to those, who beat him, draw blood out of His body.

By giving this Highest Prema, even to Jagāi Mādhāi, Lord Nityānanda is showing to the world, that He is so magnanimous, never sees faults in anyone, knows only one thing— to give, give and give. He is freely giving mañjarī bhāva, the most elevated of all bhāvas, most confidential esoteric service to Rādhā and Kṛṣṇa, to everyone. We just have to desire it, do not hesitate— He is *patitera bandhu*, friend of the fallen.

Śrīla Kṛṣṇa Dāsa Kavirāja tells in Caitanya Caritāmṛta:

*jaya jaya nityānanda-caraṇārvinda  
yānhā haite pāinu śrī-rādhā-govinda*

(Caitanya Caritāmṛta Ādi 5.204)

“All glories, all glories to the Lotusfeet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā Govinda.”

Thereby, you will also be able to fulfill your long-awaited desire, service unto the Lotusfeet of Śrī Śrī Rādhā and Kṛṣṇa. Nityānanda's blessings are your way to attain what you always desire, the confidential sevā of Rādhā and Kṛṣṇa, in Nitya Vṛndāvana.

## Glories of Nityānanda

By reading Śrī Caitanya Maṅgala, one can understand all the glories, and truths of Lord Caitanya and Lord Nityānanda, and come to the ultimate conclusion of devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

*nityānanda-prabhura guṇa-mahimā apāra  
'sahasra-vadane' śeṣa nāhi pāya yānra*

(Caitanya Caritāmṛta Ādi 5.234)

“The glories of Lord Nityānanda’s transcendental attributes are unfathomable. Even Lord Śeṣa, with His thousands of mouths, cannot find their limit.”

*caitanyera yata priya sevaka-pradhāna  
tānhārā se jñāta nityānandera ākhyāna*

(Caitanya Bhāgavata Madhya 23.527)

“All the beloved principal servants of Lord Caitanya, know the glories of Nityānanda.”

It has been said, addressing Śrīman Nityānanda Prabhu:

*sarva-jīva-paritrāṇa tumi mahā-hetu  
mahā-pralayete tumi satya-dharma-setu*

(Caitanya Bhāgavata Antya 5.479)

“You are the ultimate cause of all living entities’ deliverance. You protect religious principles, even during the total annihilation.”

*brahmā-śiva-nārādādi bhakta’ nāma yānra  
tumi se parama upadeṣṭā sabākāra*

(Caitanya Bhāgavata Antya 5.481)

“You are the supreme instructor of all devotees, headed by Brahmā, Śiva, and Nārada.”

*viṣṇu-bhakti sabeī pāyena tomā haite  
tathāpiha abhimāna nā sparṣe tomāte*

(Caitanya Bhāgavata Antya 5.482)

“Everyone attains devotional service to the Lord by Your mercy, yet You are never touched by pride.”

*patita-pāvana tumi doṣa-drṣṭi-śūnya  
tomāre se jāne yāra āche bahu puṇya  
sarva-yajña-maya ei vigraha tomāra  
avidyā-bandhana khaṇḍe smarāṇe yānhāra*

(Caitanya Bhāgavata Antya 5.483-484)

While glorifying Śrī Nityānanda Prabhu, Śrī Advaita Prabhu said, “You are the deliverer of the fallen souls, and You do not find any faults in the distressed. No one, other than the most pious person, can understand You. You are the personification of all sacrifices. Simply by remembering You, all bondage of ignorance is destroyed.”

*yadi tumi prakāśa nā kara’ āpanāre  
tabe kāra śakti āche jānite tomāre?*

(Caitanya Bhāgavata Antya 5.485)

“If you do not reveal Yourself, who will have the power to know You?”

*akrodha paramānanda tumi maheśvara  
sahasra-vadana-ādi deva mahādhara*

(Caitanya Bhāgavata Antya 5.486)

“You are free from anger, You are supremely blissful, and You are the ultimate controller. You are the thousand-headed original Lord, who sustains the universe.”

*rakṣa-kula-hantā tumi śrī-lakṣmaṇa-candra  
tumi gopa-putra haladhara mūrtimanta*

(Caitanya Bhāgavata Antya 5.487)

“You are Śrī Lakṣmaṇa, the destroyer of the demoniac dynasty. You are Haladhara, the son of the cowherd.”

*mūrkhā nīca adhama patita uddhārite  
tumi avatīrṇa haiyācha prthivīte*

(Caitanya Bhāgavata Antya 5.488)

“You have incarnated in this world, to deliver the foolish, fallen, and wretched souls.”

What to talk of knowing the glories of Nityānanda, even knowing the glories of the associates of Lord Nityānanda, is very difficult.

What to talk of knowing the glories of Lord Nityānanda's Associates, even for Śrīla Vṛndāvana Dāsa Ṭhākura, it is not possible to write even the names of Nitāi's Pārṣadas, in 100 years:

*nityānanda-priya—manohara, nārāyaṇa  
kṛṣṇadāsa, devānanda—ei cāri-jana*

(Caitanya Bhāgavata Antya 5.752)

“The four devotees— Manohara, Nārāyaṇa, Kṛṣṇadāsa and Devānanda— were all dear to Nityānanda Prabhu.”

*yata bhr̥tya nityānanda-candrera sahite  
śata-vatsare o tāhā nā pāri likhite*

(Caitanya Bhāgavata Antya 5.753)

“I am unable to write about all the servants of Nityānanda Candra, even in hundreds of years.”

*sahasra sahasra eko sevakera gaṇa  
sabāra caitanya-nityānanda dhana-prāṇa*

(Caitanya Bhāgavata Antya 5.754)

“Each of those servants had thousands of followers. They all accepted Lord Caitanya and Nityānanda as their wealth and life.”

If this is the way, we should view Nitāi Paṛśada-gaṇas, then ask yourself, what level of bhakti, we should have for Lord Nityānanda.

Even Śrīman Mahāprabhu Himself glorifies Lord Nityānanda, and sings His glories. Śrī Gaurāṅga Mahāprabhu is telling this:

*ihāna caraṇa—śiva-brahmāra vandita  
ataeva ihāne kariha sabe prīta*

(Caitanya Bhāgavata Madhya 12.56)

“The Lotusfeet of Lord Nityānanda are worshipped by personalities like Brahmā and Śiva. Therefore, everyone should love and worship these Lotusfeet of Lord Nityānanda, have love and bhakti for Lord Nityānanda.”

*śuniyā prabhura vākya sarva-bhakta-gaṇa  
mahā jaya-jaya-dhvani karilā takhana*

(Caitanya Bhāgavata Madhya 12.59)

“Hearing all, what Mahāprabhu said about Lord Nityānanda, all devotees then did huge jaya jaya, accepting the feelings and verdict of Lord Gaurāṅga, with all their hearts.”



## Śrī Sevā Vighraha Nitāi

*jaya jaya śrī karuṇā-sindhu gauracandra  
jaya jaya śrī sevā-vighraha nityānanda*

(Caitanya Bhāgavata Ādi 2.5)

“All glories to Śrī Gauracandra, the Ocean of Mercy! All glories to Nityānanda Prabhu, the Personification of Devotional Service!”

In spite of being the Lord, He is the Deity of Gaura sevā, He is the Deity of service to Lord Gaurāṅga. Always maddened in Gaura prema, He creates everything that is needed for Gaura Līlā to happen, the way it happens, for, He alone knows the mind of Śrī Gaurasundara.

It is also said:

*īśvarera icchā saba īśvara se jāne*

(Caitanya Bhāgavata Madhya 22.105)

“Only the Supreme Lord knows the mind of the Supreme Lord.”

Lord Nityānanda fulfills all of Lord Caitanya’s desires.

*ki ananta, kibā śiva-ajādi devatā  
caitanya-ājñāya hartā-kartā pālayitā*

(Caitanya Bhāgavata Ādi 9.214)

“Brahmā, Ananta, Śiva and other demigods, create, maintain, and destroy, on the order of Lord Caitanya.”

With the grace of Lord Caitanya only, one gains entrance into the esoteric service of Rādhā-Kṛṣṇa. And Lord Nitāi's grace is the only way to attain Lord Gaurāṅga.

*nityānanda-svarūpera ei vākya-mana*  
*“caitanya—īśvara, muñi tāṅra eka-jana”*

(Caitanya Bhāgavata Madhya 5.128)

“The thoughts and words of Nityānanda Svarūpa are, “Lord Caitanya is the Supreme Lord, and I am one of His eternal servants.”

*ahar-niśa śrī-mukhe nāhika anya kathā*  
*“muñi tāṅra, seha mora īśvara sarvathā”*

(Caitanya Bhāgavat Madhya 5.129)

“Day and night, no words came from His mouth other than, “I am His servant, and He is My Lord in all respects.”

*caitanya dāsyā bai nitāi nā jāne*  
*caitanya dāsyā nityānanda kare dāne*

(Caitanya Bhāgavata Madhya 10.307)

“Nitāi does not know anything other than the service of Lord Caitanya. He always distributes the service of Lord Caitanya to others.”

Though Lord Nityānanda is the Supreme Lord Himself, He is Lord Balarāma only, yet He serves Mahāprabhu in so many ways.

*ei-rūpe nityānanda ‘ananta’-prakāśa*  
*sei-bhāve—kāhe muñi caitanyera dāsa*

(Caitanya Caritāmṛta Ādi 5.134)

“Lord Nityānanda has unlimited Incarnations. In transcendental emotion, He calls Himself a servant of Lord Caitanya.”

*saṅgi, sakhā, bhāi, chatra, śayana, vāhana  
nityānanda bahi anya nahe kona jana*

(Caitanya Bhāgavata Madhya 4.66)

“Nityānanda alone, serves the Lord as His companion, friend, brother, umbrella, bed and carrier.”

*tumi śayyā, tumi khaṭṭā, tumi se śayana  
tumi caitanyera chatra, tumi prāṇa-dhana*

(Caitanya Bhāgavata Madhya 15.34)

“You are Lord Caitanya’s bed, throne, couch and umbrella; and You are His life and wealth.”

There is no one dear to Lord Caitanya Mahāprabhu than Lord Nityānanda.

*kṛṣṇera dvitīya nityānanda bai nāi  
saṅgī, sakhā, śayana, bhūṣaṇa, bandhu, bhāi*

(Caitanya Bhāgavata Madhya 12.27)

“Nityānanda is the second manifestation of Kṛṣṇa. He serves the Lord as His companion, friend, bed, ornaments, well-wisher and brother.”

*ei-rūpe pānihāti-grāme tina māsa  
nityānanda prabhu kare bhaktira vilāsa*

(Caitanya Bhāgavata Antya 5.319)

“Once Nityānanda Prabhu relished devotional service for three months in the village of Pānihāti.”

*tina-māsa kāro bāhya nāhika śarire  
deha-dharma tilārdheko kare nāhi sphure*

(Caitanya Bhagavata Antya 5.320)

“For three months, no one manifested external consciousness. They did not feel even the slightest urge of the body.”

*ei-mata nityānanda-svarūpera mana  
caitanya-candrera dāsyē prīta anukṣaṇa*

(Caitanya Bhāgavata Madhya 5.110)

“In this way, the mind of Nityānanda Svarūpa, is always pleased in the service of Śrī Caitanya-candra.”

*pūrve baliyāchi nityānanda nānā-rūpe  
caitanya-sevā kare aśeṣa kautuke*

(Caitanya Bhāgavata Madhya 6.150)

“I have already described how Lord Nityānanda joyfully serves Lord Caitanya in various forms.”

This should be our mindset. We should also always serve in a joyful way during japa, kīrtana, reading or physical sevā, worship, cooking, etc., everything.

Seeing the service of Nityānanda, Mahāprabhu says:

*viśvambhara bale,—“śubha divasa āmāra  
dekhilāna bhakti-yoga—cāri-veda-sāra*

(Caitanya Bhāgavata Madhya 4.34)

“Viśvambhara said, “Today is an auspicious day for Me, for I have seen devotional service, which is the essence of the four Vedas.”

*sakṛt e bhakti-yoga nayane dekhile  
tāhare o kṛṣṇa nā chāḍena kona-kāle*

(Caitanya Bhāgavata Madhya 4.36)

“Kṛṣṇa will never forsake the one, who even once directly sees such devotional service.”

*tumi caitanyera bhakta, tumi mahābhakti  
yata kichu caitanyera—tumi sarva-śakti*

(Caitanya Bhāgavat Madhya 15.33)

“You are the devotee of Lord Caitanya, and the personification of pure devotional service. You possess all the potencies of Lord Caitanya.”

1000 1000 1000

1000 1000 1000

(1000 1000 1000)

1000 1000 1000

1000 1000 1000

## Nitāi Cānda ~ Personification of Gaura Prema

**Lord Nityānanda is the svarūpa of Gaura Prema.**

How does Gaura Prema look in person— that is our Nitāi Cānda. Nitāi Cānda is the personification of Gaura Prema.

If one wants to understand what is Gaura Prema, he will not be able to understand on his own. One just has to see Lord Nityānanda. Upon seeing Lord Nityānanda, one will understand what Gaura Prema is.

*abhinna tvān nāma-nāminoh*

(Caitanya Caritāmṛta Madhya 17.133)

Lord Nityānanda is non-different from His name, so we have to meditate on the name of Nityānanda in the form of Nityānanda, to know— what Gaura Prema really is!! Lord Nityānanda was always absorbed in the love of Lord Caitanya, is always absorbed in the love of Lord Caitanya.

Lord Nityānanda Himself says:

*āmāra prabhura prabhu śrī-gaurasundara  
e bada bharasā citte dhari nirantara*

(Caitanya Bhāgavata Madhya 28.191)

“Śrī Gaurasundara is the Lord of My Lord. I always keep this conviction in My heart.”

*sadāi japena nāma—śrī-kṛṣṇa-caitanya  
svapne o nāhika nityānanda-mukhe anya*

(Caitanya Bhagavata Antya 5.218)

“He constantly chanted the name Śrī Kṛṣṇa Caitanya. Even in His dreams, He would not speak anything else.”

Śrīla Vṛndāvana Dāsa Ṭhākura in Caitanya Bhāgavata writes:

*caitanya-āveśe matta nityānanda-rāya  
vihvalera mata vyavasāya sarvathāya*

(Caitanya Bhāgavata Antya 2.195)

“Lord Nityānanda was always in the thoughts of Lord Caitanya, thus He was always intoxicated in love for Lord Caitanya.”

*preme matta nityānanda kṛpā-avatāra  
uttama, adhama, kichu nā kare vicāra*

(Caitanya Caritāmṛta Ādi 5.208)

“Because He is intoxicated by ecstatic love, and is an Incarnation of mercy, He does not distinguish between good and bad.”

*nityānanda kahe,—‘muñi caitanyera dāsa’  
aharniśa āra prabhu nā kare prakāśa*

(Caitanya Bhāgavata Madhya 10.302)

“Śrīman Nityānanda declared, “I am the servant of Lord Caitanya.” Day or night, He did not say anything to the

contrary. Day or night, alone or with thousands of people, He had no one in his heart except Lord Caitanya."

*gaura prema pagalā nitāi*

"Nitāi is fully intoxicated in Gaura Prema, fully maddened in love for Gaurāṅga."

It is also said about Nityānanda:

*gaura padme matta madhukara  
gaura preme tanu-gada*

"His body is made up of Gaura Prema."

Lord Nityānanda has so much love for Lord Gaura, that it so usually happens, that, He cannot speak full name of Lord Gaurāṅga. He tries to speak, but due to uncontrollable ecstasy, He is able to utter only Go Go Go, and then falls unconscious.

*yāhāre kareṇa dṛṣṭi nācite nācite  
sei preme dhaliyā paḍena pṛthivīte*

(Caitanya Bhāgavata Antya 5.262)

"Anyone, who received His glance, while He was dancing, would fall to the ground in ecstatic love."

*ye-dike dekhena nityānanda mahāśaya  
sei dike mahā-prema-bhakti-vṛṣṭi haya*

(Caitanya Bhāgavata Antya 5.313)

"There was an intense shower of ecstatic devotional love, in whatever direction Lord Nityānanda cast His glance upon."

*yāhāre cāhena, se-i preme mūrccā pāya  
vastra nā samvare, bhūme paḍi' gaḍi' yāya*

(Caitanya Bhāgavata Antya 5.314)

## Relation between Gaura & Nitāi

If, Mahāprabhu = Moon

If, Mahāprabhu = Lotus



Nitāi = Cakora



Nitāi = Bumble bee

"Whosoever He looked upon, that person would lose consciousness in ecstatic love and rolled on the ground, forgetting his cloth."

It is said, that, Nityānanda's body is made of Gaura Prema rasa. Nitāi has so much love for Lord Gaura, that if Lord Gaura is compared to moon (candra), then Lord Nityānanda is compared to cakora bird. (Cakora bird desires nothing else but moon, even if he is dying.)

If Lord Gaura is compared to the Lotus, then Lord Nityānanda is like a Bumblebee, always thirsty for the nectar of the Lotus. (Nitāi's Divine Body is made up of Gaura rasa). He is fully intoxicated in Gaura rasa, day and night.

By meditating upon Nityānanda, by chanting His name, by praying to Him with all our hearts, we will also gain unstoppable, unflinching love for Lord Gaura as well – we get qualities of our upāsya, so by worshipping Lord Nityānanda, we will also develop same love for Lord Gaurāṅga.

*caitanyera rase nityānanda mahāmati  
ye balena, ye karena,—sarvatra sammati*

(Caitanya Bhāgavata Madhya 12.21)

“The most magnanimous Nityānanda, is absorbed in ecstatic love for Lord Caitanya, so whatever He speaks or does, is always approved by the Lord.”

*niravadhi gauracandra yānhāra hṛdaya*

(Caitanya Bhāgavata Antya 2.201)

Śrīla Vṛndāvana Dāsa Ṭhākura tells:

*paramārthe kṛṣṇacandra tāhāna śarīre  
niścaya jāniha vipra, sarvadā vihare*

(Caitanya Bhāgavata Antya 6.29)

“O brāhmaṇa, know for certain, that, Kṛṣṇacandra always enjoys pastimes in the body of Nityānanda.”

*tatodhika caitanyera priya nāhi āra  
niravadhi sei dehe karena vihāra*

(Caitanya Bhāgavata Ādi 1.17)

“There is no one dearer to Lord Caitanya than Nityānanda, therefore Lord Caitanya always enjoys pastimes within Him.”

*caitanyera ādi-bhakta nityānanda-rāya  
caitanyera yaśa vaise yānhāra jihvāya*

(Caitanya Bhāgavata Ādi 9.217)

“Lord Nityānanda is the foremost devotee of Lord Caitanya, for, the glories of Lord Caitanya always reside on His tongue.”

Day and night, Lord Nityānanda (sings) chants the name of Lord Gaurāṅga. Lord Nityānanda is always overwhelmed in Gaura bhāva.

It is the tendency of conditioned souls to forget, what is important, and remember, what is not important, our thoughts etc. Thus, we must always remember the Supreme Pastimes of Lord Nityānanda. And by remembering and worshipping this way, we will attain Gaura Bhakti, as stated in Caitanya Bhāgavata:

*ahar-niśa caitanyera kathā prabhu kaya  
tān're bhajile se caitanya-bhakti haya*

(Caitanya Bhāgavata Ādi 9.218)

“Day and night, Lord Nityānanda chants the glories of Lord Caitanya, so when one worships Nityānanda, he certainly attains devotion for Lord Caitanya.”

## 10

# Opulences of Nityānanda

### All Powerful Nityānanda

*se saba śīśura pāye bahu namaskāra  
nityānanda-saṅge yān'ra e-mata vihāra*

(Caitanya Bhāgavata Ādi 9.97)

“I offer repeated obeisances at the feet of those, who enjoyed the association of Lord Nityānanda.”

What to talk of Lord Nityānanda, even Lord Nityānanda's Associates, by special grace of Lord Nityānanda, became so empowered, that they also delivered whosoever they saw and met.

*yata pāriṣada nityānandera pradhāna  
sabāre haila sarva-śakti-adhiṣṭhāna  
sarva-jñatā vāk-siddhi haila sabāra  
sabe hailena yena kandarpa-ākāra*

(Caitanya Bhāgavata Antya 5.316-317)

“All the principal associates of Nityānanda were fully empowered. They became omniscient and, whatever they spoke, came true. Their features resembled those of Cupid.”

*sabe yāre paraśa karena hasta  
diyāse-i haya vihvāla sakala pāsariyā*

(Caitanya Bhāgavata Antya 5.318)

“Anyone, who was touched by their hands, forgot everything and became overwhelmed with ecstasy.”

*nityānanda-carāṇa bhajaye ye ye jane  
sarva-vighna khaṇḍe tāhā sabāra smarāṇe*

(Caitanya Bhāgavata Antya 5.592)

“By remembering even those, who worship the Lotusfeet of Nityānanda, all their vighna (obstacles) are vanquished.”

*avidyā khaṇḍaye yāñra dāsera smarāṇe  
se prabhure vighna karibeka kon jane*

(Caitanya Bhāgavata Antya 5.594)

“Who can place impediments before the Lord, when all ignorance is destroyed by remembering even His servants?”

*sarva-gaṇa-saha vighna-nātha yāñra dāsa  
yāñra amśa rudra kare jagata-vināśa  
yāñra amśa naḍite bhuvana kampa haya  
hena prabhu nityānanda, kāre tāna bhaya*

(Caitanya Bhāgavata Antya 5.595-596)

“The destroyer of all obstacles, Gaṇeśa, and his associates, engage in His service. His plenary portion Rudra, annihilates the universe. And when Ananta, His plenary portion becomes restless, the entire universe trembles. How, then, can it be that, Nityānanda Prabhu be afraid of anyone?”

## 11

### Nitāi Bhakti

Śrīla Vṛndāvana Dāsa Ṭhākura writes in Nityānanda Caritāmṛta:

*antare nitāi, bāhire nitāi, nitāi jagatmaya*

“Lord Nityānanda is within and without. He is everywhere, in this world.”

Nitāi is actually the Supersoul. He resides in everyone’s heart, and, whatever we see, is also an expression of Nitāi.

*sādhana nitāi, bhajana nitāi, nitāi nayana-tārā  
daśadika’maya nitāisundara, nitāi bhuvana-bharā*

“Whatever devotional practices I do, that is all Nitāi. Nitāi is the very object of my worship. Nitāi is the very light of my eyes. The whole cosmos, all the ten directions, are filled with my Nitāi.”

*nitāi baliya du bāhu tuliyā, caliyā vrajera-pure  
dāsa vṛndāvana, ei nivedana, nitāi na chāḍo more*

“Raising both my hands and chanting Nitāi’s name, I, Vṛndāvana Dāsa, pray to Nitāi, “Kindly never leave me.”

*iṣṭa-deva vandoṇ mora nityānanda-rāya  
caitanya-kīrti sphure yāñhāra kṛpāya*

(Caitanya Bhāgavata Ādi 1.11)

“I offer my respectful obeisances unto Śrī Nityānanda Rāya, for He is my worshipping Lord. By His mercy, the glories of Lord Caitanya become manifest.”

*vātsalya, dāsya, sakhya — tina bhāvamaya  
sei nityānanda — kṛṣṇa-caitanya-sahāya*

(Caitanya Caritāmṛta Ādi 17.296)

“Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.”

*caitanyera kṛpāya se nityānanda cini  
nityānanda jānāile gauracandra jāni*

(Caitanya Bhāgavata Madhya 23.524)

“By the mercy of Lord Caitanya, I have come to know Lord Nityānanda, and if Nityānanda reveals Gauracandra to me, I will come to know Him.”

*nityānanda-svarūpe se caitanyera bhakti  
sarva-bhāva karite dharaye prabhu śakti*

(Caitanya Bhāgavata Madhya 23.526)

“Nityānanda Svarūpa is empowered by the Lord, to fully engage one in the devotional service of Lord Caitanya.”

*ādi-deva jaya jaya nityānanda-rāya  
caitanya-mahimā sphure yānhāra kṛpāya*

(Caitanya Bhāgavata Ādi 9.219)

“All glories to Lord Nityānanda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.”

Our ācāryas like Vṛndāvana Dāsa Ṭhākura tell, what kind of bhakti we should have, for Lord Nityānanda.

*samsārera pāra hañā bhaktira sāgāre  
ye dubibe, se bhajuke nitāicāndere*

(Caitanya Bhāgavata Ādi 9.221)

“Those, who wish to cross over the ocean of material existence, and drown in the ocean of devotional service, should worship Lord Nityānanda. Even if we glorify the unthinkable, unmatchable position of Lord Nityānanda for un-ending time, we will never be able to glorify, even an amśa of His glories.”

We all want to enter Gaura Lilā to serve Lord Gaura eternally. For that, we should know, who is who in Gaura Lilā. Position of Lord Nityānanda is unthinkable for human brain.

Though Lord Nityānanda is the Supreme Lord Himself, yet He always thinks of Himself as a Gaura Dāsa, servant of Lord Gaurāṅga only.

*caitanyera priya ati—ṭhākura nitāi  
ei se mahimā tāna cāri vede gāi*

(Caitanya Bhāgavata Madhya 10.300)

“Lord Nityānanda is very dear to Lord Caitanya, therefore, the four Vedas sing His glories.”

*ye-se sthāne yadi nityānanda-saṅga haya  
sei sthāna sarva-tīrtha-vaikunṭhādi-maya*

(Caitanya Bhāgavata Ādi 9.184)

“Wherever Nityānanda’s association is found, that place is most sacred and completely transcendental.”

*nityānanda hena bhakta śunile śravaṇe  
avaśya pāibe kṛṣṇacandra sei jane*

(Caitanya Bhāgavata Ādi 9.185)

“If one hears the name of Nityānanda, he will certainly attain the Lotusfeet of Lord Kṛṣṇacandra.”

*yānhāra kṛpāya jāni caitanyera tattva  
ye prabhura dvāre vyakta caitanya-mahattva*

(Caitanya Bhāgavata Ādi 9.104)

“Only by the mercy of Nityānanda, can we know the truth about Lord Caitanya. In fact, the glories of Lord Caitanya are manifested through Him.”

Foremost important are the blessings of vaiṣṇavas, for, by their mercy only, one can firmly have Lord Nityānanda as one's Lord and Master.

*vaiṣṇavera pāye mora ei namaskāra  
janma-janma prabhu mora hau haladhara*

(Caitanya Bhāgavata Madhya 2.343)

“I offer my respectful obeisances unto the lotusfeet of all vaiṣṇavas, so that by their special mercy, Haladhara be my Lord, birth after birth.”

## Nityānanda — Nitya + Ānanda

All living entities are the eternal servants of Kṛṣṇa, therefore, are always thirsty for permanent (Nitya) happiness (Ānanda), but by forgetting Kṛṣṇa and turning his back towards Kṛṣṇa, a jīva becomes entangled in māyā, and thus, is bereft of eternal happiness, Nitya Ānanda.

Thus, to give all jīvas permanent happiness (Nitya Ānanda), the Lord incarnates in all yugas. Though many times,

*Nityānanda*



**Nitya + Ānanda**  
 (Permanent) (Happiness)

the Lord has incarnated to give permanent happiness, Nitya Ānanda, NEVER EVER He has incarnated directly by the name PERMANENT HAPPINESS i.e., Nityānanda.

Lord Caitanya tells:

*nāme nityānanda tumi, rūpe nityānanda  
ei tumi nityānanda rāma mūrtimanta*

(Caitanya Bhāgavata Madhya 12.18)

By this name, Nitya Ānanda (Permanent Happiness), the Lord has incarnated this time. This time Śrī Kṛṣṇa's non-different form in Vraja, Balarāma, has incarnated by the name of Nityānanda.

*nāme nityānanda tumi*

By this statement, Lord Gaurāṅga wants us to understand the real meaning of Nitāi Cānda's name— Nitya Ānanda. Nityānanda = Permanent Happiness.

To take the living entities to the original position of serving Kṛṣṇa, the Lord incarnates. Out of all the forms in which the Lord has incarnated, this form as Lord Nityānanda is the most merciful form of the Lord.

Jagāi Mādhāi are the examples of His extreme mercy only. To those, who hit Him, even to them, He gave the most elevated form of servitude, servitude of Śrī Rādhā and Kṛṣṇa in Vṛndāvana.

Even now, by serving Lord Nityānanda, by meditating upon Lord Nityānanda, one's heart becomes filled with permanent happiness (Nitya Ānanda).

This can be understood in another way,  
Lord Nityānanda will take us to Nitya Vṛndāvana,  
Lord Nityānanda will also take us to Nitya Navadvīpa.

This understanding is absolutely fine, but let us never forget, even for a moment, another truth about Lord Nityānanda.

What are we doing since millions and millions of births, 24 hours a day, in all species we are born in? We, living entities, desire only one thing— ‘Un-ending happiness, permanent happiness.’

Permanent— is Nitya,  
Happiness— is Ānanda.

So, we want Nitya Ānanda, and here it is— in the form of Lord Nitāi Cānda, Lord Nityānanda. What we had always desired, we have finally got...!!

In prakāṣa līlā, when Lord Caitanya and other devotees met Lord Nitāi for the first time, all devotees were filled with eternal bliss.

*nityānanda dekhiyā sakala bhakta-gaṇa*  
*nityānanda-maya haila sabākāra mana*

(Caitanya Bhāgavata Madhya 4.31)

“After seeing Nityānanda, the minds of all the devotees became filled with eternal bliss.”

Once it so happened, that, Śrī Mādhavendra Purī was with Lord Nityānanda. Both embraced each other and felt unconscious in divine love by mere touch.

*mādhavendra nityānande chāḍite nā pāre*  
*niravadhi nityānanda-saṁhati vihare*

(Caitanya Bhāgavata Ādi 9.181)

“Mādhavendra Purī was unable to leave Lord Nityānanda’s company, even for a moment. Continuously, He used to go everywhere along with Lord Nityānanda.”

Mādhavendra Purī embraced Lord Nityānanda:

*hena prīta hailena mādhavendra-purī  
vakṣa haite nityānande bāhira nā kari*

(Caitanya Bhāgavata Ādi 9.169)

“Mādhavendra Purī felt sooo much happiness upon embracing Lord Nityānanda to His chest, that He did not want to leave the touch of Lord Nityānanda from His chest, even for a moment.”  
For, He had never experienced such happiness.

Lord Nityānanda is Nitya + Ānanda; Eternal, Permanent Happiness.

What anyone always wants, if he gets that in the form of a person, then who would like to leave that person? No one...! What to talk of ordinary living entities, same happened with Śrīman Mahāprabhu. He did not want to leave Lord Nityānanda even for a moment.

Śrīla Mādhavendra Purī is also the proof, the pramāṇa that he did not want to let go of Nityānanda Prabhu, even for a moment.

Everything about Nityānanda is Nitya Ānanda'maya.  
Everything about Nitāi is full of bliss, permanent bliss.

His form is permanent bliss.

The way He walks is, permanent bliss.

Name of Lord Nityānanda is equivalent to eternal,  
permanent bliss.

Service of Lord Nityānanda is service of permanent bliss.

All His expressions, everything about Lord Nityānanda is  
eternal bliss—which we always want.

Thus, we should always pray the way Śrīla Narottama Dāsa Thākura is praying:

*hā hā prabhu nityānanda! premānanda sukhī,  
kṛpā'valokana karo āmi badho duḥkhī*

(Prārthanā 14)

“Alas Prabhu Nitāi Cānda! Your Name is Nityānanda. You are the personification of eternal bliss. That is why, You always remain immersed in Premānanda. You are the endless ocean of Premānanda. Please cast Your merciful glance on me, as I am very duḥkhī.”

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## Nitāi Bhajana — How and Why?

Śrīla Locana Dāsa Ṭhākura also tells in his bhajanas, the importance of Lord Nityānanda, the importance of Lord Nityānanda's Mercy, the importance of Lord Nityānanda's bhajanas. And the surprise is that 99% of gaudīya vaiṣṇavas miss the essential point (how essential is Nitāi Bhakti), despite singing and reading this bhajana.

Śrīla Locana Dāsa Ṭhākura says:

*parama karuṇa, pahū dui jana, nitāi gauracandra*

Vaguely, devotees know, Lord Gaurāṅga is very merciful. Here, Śrīla Locana Dāsa Ṭhākura is clearly telling us, not just the importance of Lord Gaurāṅga, but also the importance of Lord Nityānanda.

He is telling both Lord Gaurāṅga and Lord Nityānanda are not just merciful, They are the most most merciful.

Other than Lord Nityānanda, no other Gaura Pārṣada has been put along with Lord Gaurāṅga like this.

Both of Them are the most merciful, in fact, infinitely merciful.

This Śrīla Locana Dāsa Ṭhākura is saying in the very starting. Then, gradually he tells, *bhajo bhajo bhāi caitanya nitāi, sudṛḍha viśvāsa kori*.

By these lines, Śrīla Locana Dāsa Ṭhākura is telling us, do not just know this, in the form of appreciating Them, but do Their bhajana.

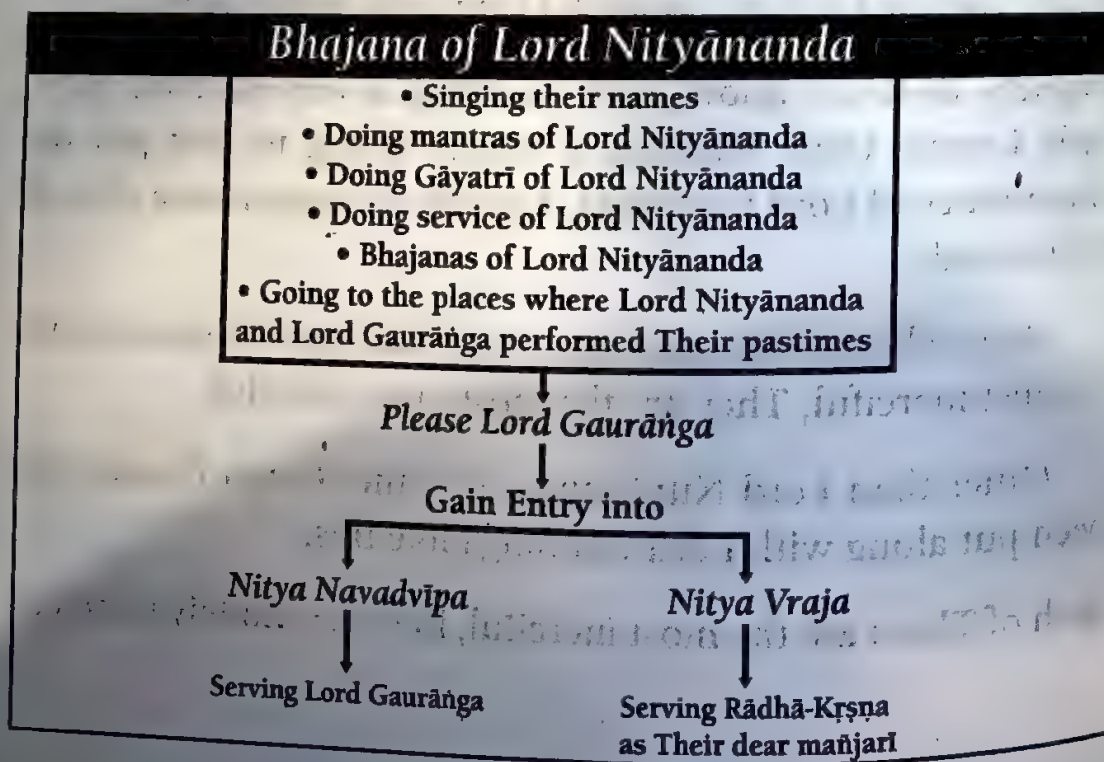
Bhajana means doing Navadhā Bhakti of Lord Nityānanda, and also of Lord Gaurāṅga i.e., śravaṇa, kīrtana, vandana, arcana, etc., of Lord Nityānanda and Lord Gaurāṅga.

When Ācāryas talk of doing bhajana, they mean, do Their bhajana, with all your heart, that too for eternity.

We do bhajana here in this world, only of those, who we will serve eternally in the Spiritual World as well.

We do bhajana here:

- Singing Their Names,
- Doing Mantras of Lord Nityānanda,



- Doing Gāyatrī of Lord Nityānanda,
- Doing Service of Lord Nityānanda,
- Bhajanas of Lord Nityānanda,
- Going to the places, where Lord Nityānanda and Lord Gaurāṅga performed Their pastimes.

All this we do in another aspect in Nitya Navadvīpa as well.

Here we offer flower, candana, garland, food to Lord Nityānanda, same thing we do in Nitya Navadvīpa as well.

With this *su-dṛḍha viśvāsa kori*, Śrīla Locana Dāsa Ṭhākura is telling: Worship Them with full faith, knowing that, you will do this in the eternal realm of Nitya Navadvīpa as well.

We do serve Lord Nityānanda by navadhā bhakti.

The result is, we attain:

- Lord Nityānanda's Eternal Sevā in Nitya Navadvīpa, along with
- Lord Gaurāṅga's Nitya Sevā.

By Nitāi Bhajana, Lord Gaurāṅga is pleased with devotees. By such pleasure of Lord Gaurāṅga, one attains entry in the eternal realm of Nitya Vraja as well, wherein one serves Rādhā-Kṛṣṇa eternally, as Their dearest mañjarī for eternity.

Without Nitāi Bhajana, Gaura Prāpti is impossible. And, without love for Lord Gaurāṅga, and without mercy of Lord Gaurāṅga, service of Rādhā and Kṛṣṇa is impossible.

*yathā yathā gaura-padāravinde  
vindeta bhaktim kṛta-puṇya-rāśiḥ  
tathā tathotsarpati hr̥dy akasmāt  
rādhā-padāmbhoja-sudhāṁsu-rāśiḥ*

(Caitanya Candrāmṛta Verse 88)

“The degree to which a sādḥaka’s heart would be drowned in love for Śrī Gaurāṅga’s Lotusfeet, to that extent, his heart would be drenched in the ocean of nectar from the Lotusfeet of Śrīmatī Rādhārāṇī.”

The importance of Lord Nityānanda should never be underestimated. The importance of Lord Nityānanda Bhajana (Navadhā Bhakti) should never be underestimated.

Bhajana of Lord Nityānanda is the most important limb of devotion for those, who want to serve Lord Gaurāṅga and Śrī Śrī Rādhā-Mādhava for eternity.

Śrī Nityānanda Prabhu’s mercy is our only wealth. Lord Nityānanda Prabhu’s mercy will bestow us what we actually desire. We don’t know the importance of Nitāi Bhajana, but it doesn’t mean that the importance of Nitāi Bhajana gets diminished.

- Nitāi Bhajana is the most important limb of devotion for Gauḍīya Vaiṣṇavas.
- Nitāi Bhajana was the most important limb of devotion for Gauḍīya Vaiṣṇavas.
- Nitāi Bhajana will always be the most important limb of devotion for Gauḍīya Vaiṣṇavas.

## Nitāi Bhakti leads to Gaura Bhakti

*anya avatāre keha jhāta nāhi pāya  
niravadhi nityānanda 'caitanya' laoyāya*

(Caitanya Bhāgavata Antya 5.700)

“The shelter of the Supreme Lord was not easily attainable in other incarnations, but Nityānanda always induced everyone to surrender to Lord Caitanya.”

*bhaja bhaja bhāi, hena prabhu-nityānanda  
yānhāra prasāde pāi prabhu-gauracandra*

(Caitanya Bhāgavata Antya 5.704)

“O brothers, just worship Nityānanda Prabhu, by whose mercy, one can attain Lord Gauracandra.”

*ye śunaye nityānanda-prabhura ākhyāna  
tāhāre miliba gauracandra bhagavān*

(Caitanya Bhāgavata Antya 5.705)

“One, who hears the topics of Nityānanda Prabhu, will attain the Lotusfeet of Lord Gauracandra.”

*tāhāna kṛpāya haya caitanyete rati  
nityānanda bhajile āpad nāhi kati*

(Caitanya Bhāgavata Madhya 10.303)

“By His mercy, one attains attachment for Lord Caitanya. Simply by worshipping Lord Nityānanda, one will not face danger anywhere.”

*nityānanda-prasāde se sakala saṁsāra  
adyāpiha gāya śrī-caitanya-avatāra*

(Caitanya Bhāgavata Antya 5.220)

“By the mercy of Lord Nityānanda, the entire world is now singing the glories of Lord Caitanya.”

**Worship of Only Nityānanda will do?**

Does this imply worship of only Lord Nityānanda and no one else...?

If one thinks, “Ok, now I will only worship Lord Nityānanda and no one else”, that understanding is incorrect as well.

Let's read what Lord Nityānanda writes, from Caitanya Bhāgavata:

*ye jana caitanya bhaje, se āmāra prāṇa  
yuge yuge tāra āmi kari paritrāṇa*

(Caitanya Bhāgavata Madhya 15.68)

“One, who worships Lord Caitanya, is My life and soul. I protect such a person forever.”

*nā bhaje caitanya yabe, more bhaje, gāya  
mora duḥkhe seho janme janme duḥkha pāya*

(Caitanya Bhāgavata Madhya 15.69)

“I am never pleased with the one, who sings My glories and worships Me, but does not worship Lord Caitanya. Such a person suffers birth after birth.”

One day, in the house of Śrīvāsa Paṇḍita, Śrīman Mahāprabhu was enjoying the association of Lord Nityānanda.

Murārī Gupta came and first offered obeisances to Lord Mahāprabhu and then to Lord Nityānanda.

Mahāprabhu immediately corrected him— “What you have done is not correct, you have transgressed etiquettes, while offering respects.”

Then Murārī Gupta had a dream, and then, he again came to have darśana of Lord Gaurāṅga, then he first offered obeisances to Lord Nityānanda, then to Lord Mahāprabhu.

Mahāprabhu asked— “Why did you do this?” Then he said— “O Lord! I have acted according to Your Instructions.”

We all gaudīya vaiṣṇavas are eternal servants of Lord Gaurāṅga and Śrī Śrī Rādhā-Mādhava. Servant's only duty is to obey the orders of his Divine Master.

Together, Pañca Tattva and Śrī Rādhā-Govinda are worshippingable:

*hethāya caitanya mile, sethā rādhā-kṛṣṇa*

(Prārthanā 43)

“Simultaneously, Śrī Śrī Rādhā-Mādhava and Pañca Tattva are the Worshippingable Deities of gaudīya vaiṣṇavas.” Thus, along with Hare Kṛṣṇa Mahāmantra, one should chant Pañca Tattva Mantra too:

*śrī-caitanya, nityānanda, advaita, — tina jana  
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa*

(Caitanya Caritāmṛta Ādi 7.169)

“While chanting the Pañca-Tattva Mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa, with their devotees. This is the process.”



## 15

### Nitāi's Wealth

One attains the Lotusfeet of Lord Gaurāṅga, by the mercy of Lord Nityānanda, and by the Grace and Blessings of Lord Gaurāṅga, one gets relishment or āsvādana of the inconceivable mādhurī of the Divine Couple, the sweetest nectar, so unique that such nectar can never ever be compared to any other thing. The best example in this context is of Śrīla Raghunātha Dāsa Gosvāmī.

Though he is a Nitya Siddha Mañjarī, plus he is a very dear associate of Śrīman Mahāprabhu, he is not a normal practising devotee, still he taught people of this world, through himself, practising as a sādḥaka. He was the only son of Śrī Hiraṇya Govardhana, and he was the sole heir of tons of opulence his father had, at his disposal, kingly opulence. Yet, he had no interest in all that, rather, he became agitated with eagerness to attain the Lotusfeet of Lord Gaurāṅga.

Knowing that attainment of the Lotusfeet of Lord Gaurāṅga is not possible without the Mercy of Lord Nityānanda, he went to Pānihāṭi Grāma for the Blessings and Grace of Lord Nityānanda. Though extremely rich, when he came to Pānihāṭi, Śrīla Raghunātha Dāsa Gosvāmī humbly offered obeisances to

Lord Nityānanda from a distance. Then a servant told about him to Lord Nityānanda.

*śuni' prabhu kahe,—“corā dili daraśana  
āya, āya, āji tora karimu daṇḍana”*

(Caitanya Caritāmṛta Antya 6.47)

Śrīla Nityānanda told Śrī Raghunātha, “You are a thief.” A thief only tries to steal others' wealth, a thief tries to steal wealth without the knowledge of the possessor of wealth. Similarly, Raghunātha has tried to steal the wealth of Nitāi or treasure of Nitāi. The Lotusfeet of Gaurāṅga are Nitāi's wealth. Lord Gaurāṅga is Lord Nityānanda's personal wealth, private wealth.

Śrīla Raghunātha tries to attain the Lotusfeet of Lord Gaurāṅga, without the knowledge or sanction of Lord Nityānanda. For this theft of Śrī Raghunātha, Lord Nityānanda punished him. Such punishment was also one of its kind. Such punishment was so special, that no one had ever heard of such punishment ever before. The result of such punishment was, not just the attainment of Mercy of Lord Nityānanda, Śrī Raghunātha also got blessings of other Mahābhāgavat Associates of Lord Nityānanda, by such service.

So, in this way, Lord Nityānanda freed Śrī Raghunātha from all types of bondages of this world, and also blessed him with the attainment of the Lotusfeet of Lord Gaurāṅga, without delay. By the grace of Lord Nityānanda, Raghunātha got drenched in the incessant rains of blessings of Lord Gaurāṅga and His Pārṣadas.

If Śrī Raghunātha Dāsa Gosvāmī has been called a thief by Lord Nityānanda, for directly approaching Lord Gaurāṅga, then what to talk of ordinary sādhakas, who, anyway have very little bhajana.

If one wants to attain the Lotusfeet of Lord Gaurāṅga, then the only way is, the Blessings and Grace of Lord Nityānanda.

*caitanya-caritra sphure yānhāra kṛpāya  
yaśera bhāṇḍāra vaise śeṣera jihvāya*

(Caitanya Bhāgavata Ādi 1.81)

“By the mercy of Lord Nityānanda only, the pastimes of Śrī Caitanya will become manifest, because His tongue is the storehouse of Lord Caitanya's glories.”

Mahāprabhu Himself says, “Nityānanda is the way.” Here Lord Nityānanda Himself says— “He is the way.”

Śrīla Narottama Dāsa Ṭhākura also tells the same— *heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi*.

How does this happen? By Nitāi's grace, one attains Lord Gaurāṅga, and then, by having loving devotion unto Lord Gaurāṅga, one enters into the most esoteric world of divine service to the Divine Couple, in parakīya bhāva.

Relishing Rādhā and Kṛṣṇa's rūpa mādhuri, sevā mādhuri of parakīya bhāva, is the highest attainment for a jīva. And make no mistake in understanding that— NITĀI IS THE WAY. Through Nitāi only, we can attain our desire to serve Śrī Śrī Rādhā-Mādhava, as a mañjarī.

Nitāi is the Way.

Nitāi was the Way.

Nitāi will always be the Way.

NO NITĀI ~ NO RĀDHĀ-KṚṢṆA.

KNOW NITĀI ~ KNOW RĀDHĀ-KṚṢṆA.

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## 16

### Nitāi ~ The Wealth

Śrīla Narottama Dāsa Ṭhākura, in this pada, is telling about his worship. Ṭhākura Mahāśaya is describing, about his Worshippable Deities, and his firm faith in his Upāśya Deva (Worshippable Lordship). He says:

*dhana mora nityānanda  
pati mora gauracandra  
prāṇa mora yugala-kiśora*

(Prārthanā 10)

“My wealth is Nityānanda, My Lord and Master is Gauracandra, and Śrī Śrī Yugala Kiśora (Śrī Śrī Rādhā-Mādhava) are my life.”

Together, Pañca Tattva and Śrī Rādhā-Govinda, are Worshippable Lordships of a gaudīya vaiṣṇava.

Without the worship of Pañca Tattva, one does not get the right to worship the most secret worship of Śrī Śrī Rādhā-Mādhava. One becomes a worshipper of Rādhā-Kṛṣṇa in parakīya bhāva, by the loving devotion unto Pañca Tattva. Why is this so?

The worship of the Divine Couple, which was very difficult, even for Brahmā and Śiva to attain in other yugas, that so very esoteric and confidential worship of the Divine Couple of Vraja, has been made available to us, out of the causeless mercy of Lord Gaurāṅga. Rasa āsvādāna of the Divine Couple is the highest, but such relishment is possible only when one worships Lord Gaurāṅga. Worship of Lord Gaurāṅga is the sole means of attaining the āsvādāna of Yugala mādhuri, sweetness of the transcendental Divine Couple.

Śrī Prabodhānanda Sarasvatī writes in Caitanya Candrāmṛta:

*yathā yathā gaura-padāravinde  
vindeta bhaktim kṛta-puṇya-rāśih  
tathā tathotsarpatī hr̥dy akasmāt  
rādhā-padāmbhoja-sudhāṁśu-rāśih*

(Verse 88)

“The degree to which sādḥaka’s heart would be drowned in Śrī Gaurāṅga’s Lotusfeet, to that extent his heart would be drenched by the ocean of nectar from the Lotusfeet of Śrīmatī Rādhārāṇī.”

*jagatera prema-dātā hena nityānanda  
tāna hañā yena bhajoṇ prabhu-gauracandra*

(Caitanya Bhāgavata Madhya 28.194)

“Lord Nityānanda is the bestower of love to the entire universe, therefore, let me worship Śrī Gauracandra through Him.”

By giving example of a chaste wife, here Śrīla Narottama Thākura is explaining his firm faith unto the Lotusfeet of Śrī Śrī Gaura-Govinda. Though a chaste wife is fully devoted to her husband, she requires money to serve her husband? Without wealth or money, how will she serve her husband.

As per Supreme Authority Śrīla Narottama Dāsa Ṭhākura:

A gaudīya vaiṣṇava can be compared to a chaste wife, fully devoted to the pleasure and service of her husband.

- Lord Nityānanda is a gaudīya vaiṣṇava's only wealth to worship her husband.
- Master of gaudīya vaiṣṇava, the very Lord of a gaudīya vaiṣṇava, is Lord Gaurāṅga.

A gaudīya vaiṣṇava serves Lord Gaurāṅga through Lord Nityānanda.

Just as, with wealth, a chaste wife serves her husband. Similarly, Lord Nityānanda is the wealth of gaudīya vaiṣṇava. One should keep in heart, Lord Nityānanda as an invaluable treasure, the highest wealth, while doing bhajana or devotional service unto Śrī Śrī Gaura-Govinda.

Ṭhākura Mahāśaya further says— *pati mora gauracandra*.

For a chaste wife, without husband, entire world is useless, void, devoid of any meaning. Similarly, for a gaudīya vaiṣṇava, the world is empty without Lord Gaurāṅga.

Here, it does not mean that a gaudīya vaiṣṇava worships Lord Gaurāṅga in mādhyura rasa, just as a wife or a gopī. Pati here means Lord of life, Master of life. Gaudīya Vaiṣṇava's svarūpa in the Spiritual World, is of a mañjarī in Vraja, and of a dāsa in Nitya Navadvīpa.

Lord Gaurāṅga is not worshipped just for the uddīpana of Vraja bhāva. If some, therefore, think like that, they are in deep dark ignorance. Gaudīya vaiṣṇavas have two svarūpas, of a kiśora brāhmaṇa and of a mañjarī, so Pañca Tattva and Rādhā-Kṛṣṇa are simultaneously our two Worshippable Lordships.

Gauḍīya vaiṣṇavas perform devotional service of Pañca Tattva in the same way they do devotional service unto Śrī Śrī Rādhā-Mādhava. Like Rādhā-Mādhava worship, we, gauḍīya vaiṣṇavas, do:

- Mantra and Gāyatrī of Pañca Tattva.
- Nāma japa of Pañca Tattva.
- Kīrtana of Pañca Tattva.
- Arcana of Pañca Tattva.
- Service of Pañca Tattva.
- Meditation on Aṣṭakāla Līlā of Pañca Tattva.
- Going to Navadvīpa Dhāma.
- Doing Parikramā of Navadvīpa Dhāma, etc.

*sādhane bhāvibo jāhā, siddha-dehe pābo tāhā*

(Prema Bhakti Candrikā Verse 55)

“Whatever one thinks of, during sādhanā, that only one attains upon attaining perfection.”

### Bhajana of Gauḍīya Vaiṣṇava

Mantra and Gāyatrī of Rādhā Kṛṣṇa + Mantra and Gāyatrī of Pañca Tattva.

Nāma japa of Rādhā Kṛṣṇa + Nāma japa of Pañca Tattva.

Kīrtana of Rādhā Kṛṣṇa + Kīrtana of Pañca Tattva.

Arcana of Rādhā Kṛṣṇa + Arcana of Pañca Tattva.

Service of Rādhā Kṛṣṇa + Service of Pañca Tattva.

Meditation on Rādhā Kṛṣṇa Aṣṭa kāla Līlā + Meditation on Gaura Aṣṭa kāla Līlā.

Going to Vṛndāvana Dhāma + Going to Navadvīpa Dhāma.

Doing Parikramā of Vṛndāvana Dhāma + Doing Parikramā of Navadvīpa Dhāma.

In this way, by the acintya śakti of the Lord, the devotee is blessed with two svarūpas simultaneously, where he is:

- Gaura pārśada in Nitya Navadvīpa.
- Rādhā kiṅkarī (mañjarī) in Nitya Vraja.

So, by Mahāprabhu's grace, a devotee is able to do rasa-āsvādāna of both Gaura Līlā and Vraja Līlā simultaneously, by having one svarūpa in Navadvīpa and one svarūpa in Vraja.

Together, Pañca Tattva and Śrī Rādhā Govinda are worshipable:

*hethāya caitanya mile, sethā rādhā-kṛṣṇa*

(Prārthanā 43)

Simultaneously, Śrī Śrī Rādhā-Mādhava and Pañca Tattva are the Worshipable Deities of gaudīya vaiṣṇavas. Thus, along with Hare Kṛṣṇa Mahāmantra, one should chant Pañca Tattva Mantra too.

Achieving relishment like this, is the height relishment, a jīva can ever attain, by practising devotional service unto the Supreme Lord. This is the highest rasa-āsvādāna ever possible for a living entity, made possible by the inconceivable transcendental śakti of the Supreme Lord.

Ṭhākura Mahāśaya further says:

*prāṇa mora yugala-kiśora*

All wealth etc. of a chaste wife is useless, if the body does not have life air. Similarly, without the upāsanā of Śrī Śrī Rādhā-Mādhava, without vraja rasa āsvādāna, taking shelter of Lord Nityānanda, is kind of fruitless.

Without devotion unto Lord Nityānanda, it is not possible to please Lord Gaurāṅga.

Bhakti means making our Iṣṭa Deva, Upāśya Deva happy by our actions. Without devotion unto the Lotusfeet of Lord Nityānanda, one cannot give an iota of happiness to Lord Gaurāṅga. If a person does many devotional activities, but if he is not devoted to Nitāicānda, then he will never make Śrī Gaurāṅga happy.

## Consideration of Aparādhās by Gaura-Nitāi

Simply taking the Holy Name even once, vanquishes all sinful activities, and, the love of Lord, becomes manifest.

*‘eka’ kṛṣṇa-nāme kare sarva-pāpa nāśa  
premera kāraṇa bhakti karena prakāśa  
premera udaye haya premera vikāra  
sveda-kampa-pulakādi gadgadāśrudhāra  
anāyāse bhava-kṣaya, kṛṣṇera sevana  
eka kṛṣṇa-nāmera phale pāi eta dhana  
hena kṛṣṇa-nāma yadi laya bahu-bāra  
tabu yadi prema nahe, nahe āśrudhāra  
tabe jāni, aparādha tāhāte pracura  
kṛṣṇa-nāma-bīja tāhe nā kare aṅkura*

(Caitanya Caritāmṛta Ādi 8.26-30)

“If one does not get bathed in tears of ecstatic love, even by repeated chanting of Holy Names of Kṛṣṇa, then know for sure, it’s due to huge quantity of aparādhās. That’s why, the seed of Kṛṣṇa’s Holy Names is not getting fructified in our hearts.”

*caitanya-nityānande nāhi e-saba vicāra  
nāma laite prema dena, vahe āśrudhāra*

*svatantra īśvara prabhu atyanta udāra  
tānre nā bhajile kabhu nā haya nistāra*

(Caitanya Caritāmṛta Ādi 8.31–32)

Nāma gives prema. The Holy Name of the Lord, Hare Kṛṣṇa Mahāmantra is so powerful that it bestows prema immediately. Only thing required for that is, one should not do aparādha. Because, towards an aparādha, Holy Name is never pleased.

It's not that Śrī Caitanya, Nityānanda, overlook aparādha, and grant prema, even if one is an aparādhī. That is not so. Lord Gaurāṅga considered aparādhās, in case of Gopāla Cāpāla. Also, His own mother Śacī Mā was not granted prema, till she begged forgiveness from Śrī Advaitācārya.

Consideration of aparādha is, at all times. In prakāṣa līlā, however, by special śakti of the Lord, aparādha were first destroyed, and then prema was bestowed. This special act of mercy was till prakāṣa līlā.

But one thing is for sure, that in comparison to other names of the Lord, the Holy Name of the Prema'maya Gaurāṅga is so inconceivably powerful, that by chanting this Holy Name, one's aparādhās get destroyed very soon. Also, one is bestowed with prema sooner by chanting Lord Gaurāṅga's name compared to chanting other names of the Lord.

Śrīla Kṛṣṇa Dāsa Kavirāja also tells in Caitanya Caritāmṛta:

*adhyāpiha dekha caitanya-nāma yei laya  
kṛṣṇa-preme pulakāśru-vihvala se haya*

(Caitanya Caritāmṛta Ādi 8.22)

"The inconceivable śakti present in the Holy Name of Lord Caitanya and Lord Nityānanda, is such, that it gives prema quickly, very very quickly."

Lord Gaurāṅga and Lord Nityānanda are the most merciful. Their names are also most merciful. One, who chants these Holy Names, gets blessed with prema, in no time.

What is the fruit of loving Lord Nitāi? By loving one, who is mad and intoxicated in Gaura Prema, that is, by loving Lord Nityānanda, one will also get Gaura Prema. Thus, if one wants to attain the Lotusfeet of Lord Gaurāṅga, then please please please take shelter of Lord Nityānanda.

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## Nitāi Nāma, Mantra & Gāyatrī

Devotees desiring Lord's Mercy, should do Lord Nityānanda Mantra and Lord Nityānanda Gāyatrī with full attention, with all one's heart.

Whenever we do Lord Nityānanda Mantra and Lord Nityānanda Gāyatrī, we should feel, "This is my chance to attain Lord Nityānanda's Mercy, so let me put all my heart into it."

Mean what you say...when you pray, then the prayers bear results with immediate effect.

We should thank Lord Gaurāṅga for giving us Lord Nityānanda Mantra and Lord Nityānanda Gāyatrī as our Dīkṣā Mantras. By these powerful Mantras, we surrender unto Lord Nityānanda and also beg Him for His causeless mercy. Very very few mahā mahā fortunate devotees get Lord Nityānanda's Mantra and Lord Nityānanda's Gāyatrī as their Dīkṣā Mantras (along with other Mantras).

So many devotees chant Hare Kṛṣṇa, but very few devotees, by Lord Gaurāṅga's Mercy, get Mantra of Lord Nityānanda and Gāyatrī of Lord Nityānanda. Till Lord Gaurāṅga is extremely

merciful towards a devotee, one will not get to chant Lord Nityānanda's Mantra and Lord Nityānanda's Gāyatrī.

Lord Gaurāṅga's Mercy only is coming in the form of Mantra and Gāyatrī of Lord Nityānanda. By doing Mantra and Gāyatrī of Lord Nityānanda, we will try to please the Mantra Devatā, i.e., Lord Nityānanda.

If this Mantra Devatā— Lord Nityānanda is pleased, then we will surely not just attain Lord Nityānanda's eternal sevā, but by His mercy, we will attain eternal sevā of Śrī Rādhā-Kṛṣṇa and Lord Gaurāṅga as well.

When we do Lord Nityānanda's Mantra and Gāyatrī, we must contemplate on the meaning of the Mantra of Lord Nityānanda, genuinely surrender to Lord Nityānanda, knowing its importance.

If now also, despite knowing the importance of Lord Nityānanda's mercy, if we continue to chant absent-mindedly, it means we are doing Lord Nityānanda's Mantra and Gāyatrī as a ritual. If one truly understands the importance of Lord Nityānanda, one will naturally do Lord Nityānanda's Mantra and Gāyatrī with all one's heart. Till one is not doing this, it is clear that one has not truly understood the importance of Lord Nityānanda in one's life.

Please understand:

Lord Nityānanda is our very life.

Lord Nityānanda's pleasure is our only gain in life.

Caitanya Caritāmṛta tells, one, who doesn't know anything, except service to Śrī Rādhā-Kṛṣṇa, their life and soul are Lord Nityānanda and Lord Gaurāṅga.

So, we, devotees must remember these teachings of our Ācāryas like Śrīla Kṛṣṇa Dāsa Kavirāja, Śrīla Narottama Dāsa

Ṭhākura, Śrīla Locana Dāsa Ṭhākura, Śrīla Raghunātha Dāsa Gosvāmī, etc., when we do our bhajana. These teachings must be on the back of our mind, when we do Lord Nityānanda's Mantra and Gāyatrī, only then we will be able to attain proper fruit of doing Lord Nityānanda's Mantra and Gāyatrī.

Devotees, who truly desire to eternally serve Lord Gaurāṅga and Śrī Śrī Rādhā-Kṛṣṇa, must get initiated in some 500-year-old unbroken Gauḍīya Vaiṣṇava Lineage. After obtaining Lord Nityānanda's Mantra and Lord Nityānanda's Gāyatrī, and doing it for some time, one will start feeling personal connection with Lord Nityānanda.

By attaining Lord Nityānanda Mantra and Lord Nityānanda Gāyatrī, one gets the golden opportunity to surrender again and again, daily to Lord Nityānanda, and by doing Lord Nityānanda's Gāyatrī, one gets to beg for the mercy of Lord Nityānanda. We know, without the mercy of Lord Nityānanda, nothing can ever be achieved, on the path of devotion.

Actually, all we need is Lord Nityānanda Prabhu's Mercy only.

But we must know this, realize this from all our heart, only then we will be able to do with all our heart. And, when we do Lord Nityānanda's Mantra and Gāyatrī with our heart, this will surely touch Lord Nityānanda Prabhu's heart, and all the dryness and duḥkha of one's heart will disappear forever, and instead one's heart will be filled with rasa, nectar, which we eternally desire.

When we chant Nitāi Nāma or Nitāi Mantra or Nityānanda Gāyatrī, it should be backed by our Ācārya teachings on this. If we want to attain full benefit of chanting Lord Nityānanda Mantra and Gāyatrī or His name, then we must be clear, why we are chanting His name, His Gāyatrī, etc.

When we are clear, why we are chanting Nitāi Nāma, etc., then only we will be able to invest all our heart in loving Lord Nityānanda through His Name, Gāyatrī, etc.

This Grantha will surely help the reader in loving our Prāṇa Nitāi. This Grantha will help devotees, how to surrender to Lord Nityānanda. And the moment we genuinely surrender to Lord Nityānanda, then all what we desire, will get fulfilled, without any further delay.

First, Lord Nityānanda is the last limit of mercy. Example is Jagāi Mādhāi, and then, on top of that, if a devotee is daily doing Nitāi Bhajana, calling out His name in a helpless state, giving all his heart while doing Nityānanda Prabhu's Mantra and Gāyatrī... then just conclude yourself, will Lord Nityānanda Prabhu not grant His mercy...? He is anyway most merciful. And then, when you are daily begging for His mercy, by doing His arcana, vandana, krandana, Nāma, Mantra, Gāyatrī, etc., He will surely grant His mercy.

Never forget— *heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi.*

## Decades fly, NO Anubhūti

Devotees continue to chant Hare Kṛṣṇa Mahāmantra for years and years, decades and decades, but unable to see or feel Śrī Rādhā-Kṛṣṇa. Why is it so? For some, the most important reason is, they do not have connection with unbroken 500-year-old Gaudīya Vaiṣṇava Lineage.

For those, who are connected to 500-year-old Gaudīya Vaiṣṇava Lineage, are doing all sacred Mantras, are even doing Vraja vāsa, still there is no anubhūti. The reason we are missing, which is very clearly the basis of all anubhava... We are not getting realisations, anubhūti of Rādhā and Kṛṣṇa because:

*henō nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...*

*henō nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...*

*henō nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...*

We should note this in our heart, on top of our priority list, because this is the root... The root of all realisations related to the Divine Couple is Nitāi Bhakti.

Nitāi Bhakti will give us Gaura Bhakti, Gaura Darśana, Gaura Prema.

Nitāi Bhakti is the root... which brings prema for Lord Gaurāṅga, and the wonderful Divine Couple of Vraja as well.

If we understand this line... *heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...* then our life will change in a second. When we know what we want, we cannot get without Nitāi Bhakti, then we will:

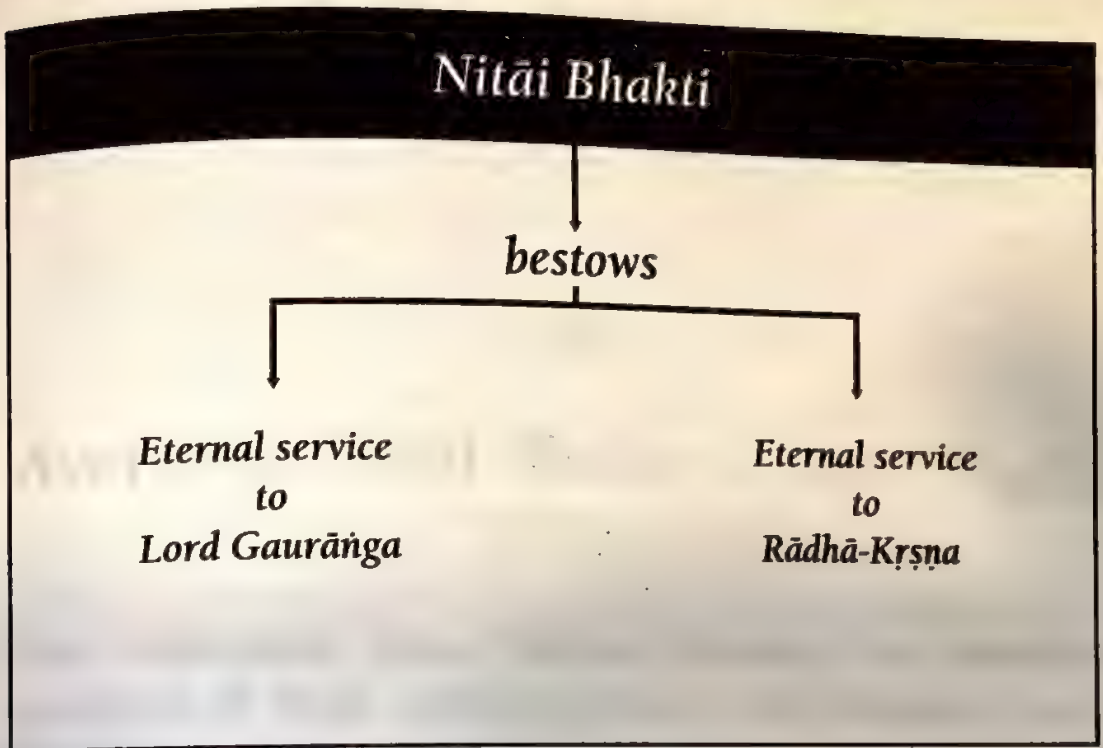
- Daily drown ourselves in Nitāi Bhakti,
- Give exclusive time daily for Nitāi Bhakti,
- Pray to Lord Nityānanda, by chanting His Name daily, doing His Aṣṭakams, other prayers etc.,
- Read about Him, meditate upon Him, as told by our Ācāryas,
- Do His arcana by putting one's heart,
- Extra-vigilantly celebrate Nityānanda Trayodaśī.
- Daily do Nitāi Mantra and Gāyatrī with all our heart,
- While walking, lying, chant— Nitāi Nitāi, Hā Hā Nitāi...

Actually, Nitāi Bhajana is done only by those fortunate devotees, who are very clear in their minds, that they want nothing of this world.

Only those devotees actually do Nitāi Bhajana, who only and only want to attain:

- Eternal Sevā to Śrī Rādhā-Kṛṣṇa, and also
- Eternal Sevā to Lord Gaurāṅga.

Till we are clear in our minds one hundred percent, that, I want nothing except loving service to the Divine Couple and also Prāṇa Gaurāṅga, we will never do Nitāi Bhakti—that Nitāi Bhakti, which will actually fulfill our heart one hundred percent.



When the chambers of our heart are 100% filled with this desire, that with all my existence, I just want to serve Lord Gaurāṅga and the Divine Couple, and by Lord's Grace, when one comes to know, *heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...* then only, that fortunate devotee will do deep Nitāi Bhajana. Such Nitāi Bhajana will bring fulfillment of his desires—Eternal service to Lord Gaurāṅga, and Eternal service to Śrī Rādhā-Kṛṣṇa.



## Averse to Nitāi Bhakti ~ Their Plight

Śrīla Narottama Dāsa Ṭhākura laments the miserable condition of those, who are averse to the bhajana of Lord Nityānanda, who are averse to devotion unto the Lotusfeet of Lord Nityānanda.

*se sambandha nāhi jāra, vṛthā janma gelo tāra,  
sei paśu baḍo durācāra  
nitāi nā bolilo mukhe, majilo saṁsāra sukhe,  
vidyā kule ki karibe tāra*

(Prārthanā 11)

Besides Śrī Gaurāṅga bhajana or pleasure of Lord Gaurāṅga, there is no other way to attain Śrī Rādhā-Kṛṣṇa. And besides worshipping Lord Nityānanda, there is no other way to please Lord Gaurāṅga. Thus, the only way by which a devotee can attain Śrī Śrī Rādhā-Mādhava, Their sevā, is the mercy of Lord Nityānanda.

Thereby, in this Patita Pāvaṇa Age of Nitāi-Gaura, who can be more unfortunate than the one, who fails to establish relationship with this Supreme Tattva of Gauḍīya Vaiṣṇava Bhajana...! In other words, he is the most unfortunate...!!

Nityānanda Prabhu has descended with the sole desire and firm determination to redeem the jīvas. Nityānanda Prabhu has inundated the people of this world in the ocean of Nāma Prema. Now, one, who has not established relation with Him, his human birth is a total waste. Though in human life, he is no better than an uncontrollable animal.

*tumi se bujhāo caitanyera prema-bhakti  
tumi se caitanya-vṛkṣe dhara pūrṇa-śakti*

(Caitanya Bhāgavata Antya 5.480)

“You propagate Lord Caitanya’s devotional service in ecstatic love. You are the fully empowered branch of the tree of Lord Caitanya.”

One should not misinterpret the simple straight forward meaning of the padas of Mahājanas like Śrī Narottama Dāsa Ṭhākura, by inserting one’s opinion. One should not say—“Just by worshipping so and so, or doing this or that, one is doing upāsana of Lord Nityānanda.”

Worship of Lord Nityānanda is like worship of Lord Nārāyaṇa, Lord Rāma, etc. The way one does navadhā bhakti of Lord Rāma, Lord Nārāyaṇa or Lord Nṛsimha, similarly, one should do navadhā bhakti of Lord Nityānanda.

We should keep things simple. Sometimes institutional concoction distracts even the simple basic truth. Some say—“By doing such and such sevā in the organisation, you are worshipping Lord Nityānanda. If you are not doing this sevā, not serving that person, it means you are not serving Lord Nityānanda.” All this is concoction.

## 21

### How to genuinely pray to Lord Nityānanda?

We should pray to Lord Nityānanda daily. We should make praying to Lord Nityānanda as our daily sādhanā, "O most magnanimous Lord Nityānanda! O unlimitedly merciful Nitāi! Please be affectionate to me. Please be merciful to me. I am fully surrendered unto Your Lotusfeet."

Pray like this, from inside also. Be fully surrendered, knowing importance of surrender unto the Lotusfeet of Lord Nityānanda.

No sort of doubt should remain in our heart, in context to why do I have to fully surrender unto Lord Nityānanda, because if doubt remains or there is not 100% clarity, why I have to surrender to Lord Nityānanda, then because the doubt remains, heart is not clear, why I have to surrender, then that surrender will at maximum be just vocal...!

For genuine surrender, 100% clarity in heart is required.

*heno nitāi bine bhāi, rādhā kṛṣṇa pāite nāi...*

"O Lord Nityānanda! Please grant me Your eternal sevā."

“O Lord Nityānanda! I have no good quality in me, but by Your causeless Mercy, please grant me Eternal Sevā of Your Lotusfeet.”

By just this one prayer mentioned above... “Please grant me Your eternal service, O Prāṇa Nitāi! I fully take Your shelter, for I know, You are the only shelter...”, even those devotees, who are not yet connected to an unbroken 500-year-old Lineage, they will also start experiencing magic.

“O Lord Nityānanda! You are everything to Lord Gaurāṅga. Please become my ‘everything’ as well...!”

And we should not be under any illusion about Nitāi Bhakti, Nitāi Bhajana. Nitāi Bhajana simply means one thing, only navadhā bhakti unto Lord Nityānanda. In Nitāi Bhajana, śravaṇa, kīrtana, etc., are included in context to Lord Nityānanda.

Don’t come under word jugglery of modern institutions that, “Doing this service, or that service, or serving the leader in the institution, etc., is Nitāi Bhajana.” All this is incorrect. Because Nitāi Bhajana only means, navadhā bhakti unto the Lotusfeet of Lord Nityānanda, and nothing else. Do not adulterate pure Nitāi Bhajana by modern institutional commentaries.

Actually, if one is worshipping Nitāi, is doing Nitāi Bhajana, he actually is doing Gaura Bhajana only. This Lord Gaurāṅga Himself tells.

While doing Nityānanda Nāma, Nityānanda Gāyatrī or Nitāi Nāma, we must remember that we are praying to Lord Nityānanda, who has an extremely beautiful Kīśora form in Nitya Navadvīpa Dhāma.

- Lord Nityānanda is not a Sannyāsī in Nitya Navadvīpa Dhāma.
- Lord Nityānanda has very beautiful long hair, is decorated with best of jewels.
- Our Prāṇa Nitāi is married.

To this Lord of our life, we pray. We should never forget this.

We should pray to Lord Nityānanda, “O Nitāi! Please manifest fully in my heart.” To pray like this, we must know what that form actually is...!

## Nityānanda Prabhu Dhyāna

The meditation of Nityānanda Prabhu as described by Śrīla Dhyāna Candra Gosvāmī:

*kañjārendra-vinindi-sundara-gatiṁ śrī-pādam indīvara-  
śrenī-śyāma-sad-ambaraṁ tanu-rucā sāndhyendu-sammardakam  
premodghūrṇa-sukañja-khañjana-madā-jin-netra-hāsyānanam  
nityānandam ahaṁ smarāmi satataṁ bhūṣojjvalāṅga-śriyam*

(Gaura Govindārcana Smaraṇa Paddhati 50)

“I always remember Śrī Nityānanda Prabhu, who has a brightly smiling face, and, whose beautiful movement ridicules the graceful gait of an elephant. His cloth resembles a cluster of blue lotus flowers, and, His bodily effulgence conquers the splendour of the rising moon at sunset. His rolling eyes, saturated with prema, defeat the pride of a restless wagtail bird.”

In Nitya Navadvīpa, Śrīman Nityānanda Prabhu always wears blue cloth on His body.

We have to be honest in our desire, because fake prayers or prayers not from heart, do not work in the field of devotional service.

## Meditation on Lord Nityānanda



- \* our Nitāi is married (not a Sannyāsī)
- \* has very beautiful long hair
- \* wears blue clothes
- \* wears Earring in left ear and  
Kadamba Flower in right ear

Ask yourself— Do I really only want Lord Nityānanda's service, that too for eternity?

If we are not 100% sure, then re-read this Grantha. Then, by such re-reading, I am sure you will be blessed, which will result in praying from heart—

“O Nitāi! I only want Your eternal service and nothing else...”

And by such genuine prayer, you will be blessed for eternity.

## Truly take shelter of Lord Nityānanda

Truly take shelter of Lord Nityānanda means, chanting His name, hearing and speaking about Him, following His teachings. What Lord Nityānanda wants, if we do that, it will please Nitāi.

*bhajo gaurāṅgo, kaho gaurāṅgo, leho gaurāṅgera nāma re  
je jana gaurāṅga bhaje, se jana āmāra prāṇa re*

“The Lord will be greatly pleased by those, who chant the name of Lord Gaurāṅga, take shelter of His Lotusfeet, does His bhajana, does His navadhā bhakti.”

*dekhi' nityānanda gauracandrera vadana  
ki ānanda haila, tāhā nā yāya varṇana*

(Caitanya Bhagavata Antya 7.27)

“The happiness Nityānanda felt by seeing the face of Śrī Gauracandra, is difficult to describe.”

Nitāi Cānda is very much pleased with those, who do Gaura Bhajana, take Gaura Nāma. So, we should do intense Gaura Bhajana. This will please Lord Nityānanda, like nothing else pleases Him.

Visiting pastimes places of Lord Nityānanda, visiting and residing at the birthplace of Lord Nityānanda, all fall in the category of taking shelter of the Lotusfeet of Lord Nityānanda. Wherever Lord Nityānanda performed His pastimes, every dust particle of that place is fully charged with the Mercy particles of Lord Nityānanda.

- By visiting the places, where Lord Nityānanda performed His pastimes, merely by touching those dust particles, one is touched by the dust, which touched the Lotusfeet of Lord Nityānanda.
- Feel the Dhāma, the way Siddha Saints used to feel.
- Pray to the dust particles. The dust particles are still laden with mercy of Lord Nityānanda. These are those dust particles in which not only was Lord Nityānanda distributing prema, but He was also always absorbed in prema.
- Offering obeisance to these dust particles. Remembering this, these dust particles will purify the devotees.
- One should make this a daily sādhanā, wherein, one must offer praṇāma to the pastimes places of Lord Nityānanda like Khardaha, Ekchakra, Navadvīpa.
- Merely by offering praṇāma, remembering these dust particles— the heart will be cleansed, and will instantly be filled with *anarpita-carīm*, mañjarī bhāva.

Doing Nityānanda Mantra, Nityānanda Gāyatrī attentively, not just 10-10 times, one can chant full mālā, 108 times Nityānanda Mantra and Nityānanda Gāyatrī, if one wants to.

Holy Name of Lord Nityānanda is full of rāga, one can chant Nitāi Names, make it daily sādhanā, do bhajanās, which are in the mood of our Nitāi Bhakti, like:

- Nitāi pada kamala
- Dhana mora Nityānanda
- Nitāi guṇa maṇi āmāra
- Nityānandāṣṭakam

## pleasing Gaura is Worshipping Nitāi

Lord Gaurāṅga loves Lord Nityānanda's Name, just as He loves Lord Nityānanda.

Lord Gaurāṅga is the Premavatāra but Prema Dātā is Lord Nityānanda.

*rāi kānu milita gaura  
gaura prema-mūrti nitāi*

Never forget Nitāi Bhajana, if you want to be a mañjarī of Śrī Śrī Rādhā Kṛṣṇa, in the groves of Vṛndāvana.

For all of us, chanting name of Nitāi is that most potent form of Bhajana, which touches the heart of Lord Gaurāṅga immediately. Chant— Jai Nitāi, Hā Hā Nitāi, Nitāi Nitāi Nitāi, He Nitāicānda, Nityānanda, and be blessed.

*caitanya-nitāira yāte jāniye mahimā  
yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā*

(Caitanya Caritāmṛta Ādi 8.36)

“By reading Śrī Caitanya-Maṅgala, one can understand all the glories and truths of Lord Caitanya and Nityānanda, and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.”

In the Caitanya Bhāgavata (Madhya 12.55-58), it is stated, “Lord Caitanya said: Whoever worships Lord Nityānanda with faith and devotion, also worships Me. The Lotusfeet of Nityānanda are worshipped by Śiva and Brahmā, therefore, you should all worship Him with love. If one has even a fraction of

a portion of envy towards Nityānanda, he is not accepted by Me, even if he's a devotee. Lord Kṛṣṇa will never give up one, who has been touched by the air, that has touched the body of Nityānanda."

Mahāprabhu Himself tells Nityānanda:

*yena kara tumi āmā' tena āmi hai  
satya satya ei āmi sabā'-sthāne kai*

(Caitanya Bhāgavata Antya 2.256)

"I do whatever You wish. This is a fact that, I declare to everyone."

Nitāi Bhakti is not a result of sentimentalism of some charismatic leader, and Nitāi Bhakti has not emerged from any form of speculation. Nitāi Bhakti is very clear, and is the direct order of the Supreme Lord, Lord Gaurāṅga, who is Śrī Kṛṣṇa Caitanya, Rādhā Kṛṣṇa nāhi anya.

Why Bhagavad Gītā is being followed?

Because it is the direct Vāṇī of Lord Kṛṣṇa.

It has emerged from the Supreme Lord Himself.

Similarly, Nitāi Bhakti has been instructed and propagated by Lord Gaurāṅga Himself.

Dozens of verses in Caitanya Caritāmṛta and Caitanya Bhāgavata tell, that Lord Gaurāṅga wants all living entities to do devotional service unto Lord Nityānanda.

The science of Nitāi Bhakti is the result of direct Vāṇī of Lord Gaurāṅga, just as Bhagavad Gītā is the direct Vāṇī of Lord Kṛṣṇa.

If one diminishes the importance of Nitāi Bhakti in one's daily life, then a gaudīya vaiṣṇava is doing offense at the Lotusfeet of Lord Gaurāṅga.

For a gaudīya vaiṣṇava, diminishing importance of Nitāi Bhakti, is a grave offense.

Nitāi Bhakti is the root of love, which will give a devotee:

- Eternal service to Lord Gaurāṅga.
- Eternal service to Śrī Rādhā-Kṛṣṇa.

Neglecting Nitāi Bhakti is like committing spiritual suicide... one should not remain in the association of those, who themselves are not into Nitāi Bhakti.

One, who loves Lord Gaurāṅga, will have no hesitation in selling himself to Lord Nityānanda. And if we read Caitanya Bhāgavata and Caitanya Caritāmṛta, we will find that Lord Gaurāṅga Himself is sold out fully to Nitāi.

Lord Himself says:

*prabhu bale,—“nityānanda, samvariya more ei  
āmi deha samarpilāna tomāre”*

(Caitanya Bhāgavata Antya 2.491)

The Lord replied, “Nityānanda, You should protect Me. I am surrendering My body to You.”

Lord Gaurāṅga reveals this confidential truth (gopya kathā) to Rāghava Paṇḍita in Caitanya Bhāgavata Antya Chapter 5, Text 102:

*ei nityānanda yei karāya āmāre  
se-i kari āmi, ei balila tomāre*

“I tell you, I do whatever Nityānanda wants Me to do.”

One, who is rejecting Lord Gaurāṅga’s Vāṇī, he never achieves His eternal darśana, His eternal sevā.

One, who is not doing deep Nitāi Bhakti, is rejecting Lord Gaurāṅga’s Vāṇī.

Rejecting Lord Gaurāṅga's Vāṇī = Rejecting Lord Gaurāṅga, because Lord Gaurāṅga is non-different from His Vāṇī.

And when we surrender to Lord Nityānanda... what will happen?

We will safely and surely walk into:

- the eternal realm of Navadvīpa, and also
- the eternal abode of Vṛndāvana.

Hence, all the desires will be fulfilled.

In whatever form Śrī Nityānanda wishes to adorn Śrī Gaurasundara, the Lord accepts that form. There is no difference between the hearts of Śrī Gaurasundara and Śrī Nityānanda. They both accepted the form of devotees, and engaged in relishing and preaching love of Kṛṣṇa.

*sabāre śikhāya gauracandra bhagavān  
“nityānanda-prati sabe ho sāvadhāna”*

(Caitanya Bhāgavata Antya 2.257)

Gauracandra taught everyone, “You should all be respectful to Nityānanda.”

*mora deha haite nityānanda-deha baḍa  
satya satya sabāre kahinu ei daḍha*

(Caitanya Bhāgavata Antya 2.258)

“The body of Nityānanda is more important to Me than My own body. I assure you, that this is the actual truth.”

*nityānanda-sthāne yāra haya aparādha  
mora doṣa nāhi tāra prema-bhakti-vādha*

(Caitanya Bhāgavata Antya 2.259)

“I am not responsible for the obstacles one finds in the attainment of ecstatic love, if he commits an offense at the Lotusfeet of Nityānanda.”

*nityānande yāhāra tileka dveṣa rahe  
bhakta haile o se āmāra priya nahe*

(Caitanya Bhāgavata Antya 2.260)

“If one maintains the slightest envy for Nityānanda, he is not dear to Me, even if he is My devotee.”

*ātma-stuti śuni’ nityānanda mahāśaya  
lajjāya rahilā prabhu māthā nā tolaya*

(Caitanya Bhāgavata Antya 2.261)

“When Nityānanda heard glorification of Himself, He felt embarrassed and hung His head down.”

*parama ānanda hailā sarva bhakta-gaṇa  
hena līlā kare prabhu śrī-śacīnandana*

(Caitanya Bhāgavata Antya 2.262)

“All the devotees, however, became joyful. Such are the pastimes of Śrī Śacīnandana.”

It is also said:

*ye brāhmaṇa nityānanda-svarūpa nā māne  
tāhāre laoyāya sei cora-dasyu-gaṇe*

(Caitanya Bhagavata Antya 5.701)

“Any brāhmaṇa, who does not accept Nityānanda Svarūpa, is counted among the thieves and rogues.”

*kona pāke yadi kare nityānanda helā  
āpane caitanya bale,—‘sei jana gelā’*

(Caitanya Bhāgavata Madhya 10.310)

“If a person, somehow or the other, disrespects Nityānanda, then Lord Caitanya Himself declared, “He is ruined.”

One, who considers Lord Nityānanda as his own, Lord Gaurāṅga considers that devotee as his very own dear

servant. Such is the power of Love for Lord Nityānanda, that it immediately affects Lord Gaurāṅga, so much so, that Lord Gaurāṅga accepts him eternally, if one has love for the Lotusfeet of Lord Nityānanda.

One must have full scriptural faith— *āmāra nitāi binā, āra gati nāi*. “Without Nitāi, I have no gati.”

*tānhāra caritra yebā jane śune, gāya  
śrī kṛṣṇa caitanya—tānre parama sahāya*

(Caitanya Bhāgavata Ādi 1.18)

“Śrī Kṛṣṇa Caitanya is most satisfied with the one, who chants or hears the characteristics of Lord Nityānanda.”

*mahāprīta haya tānre maheśa-pārvatī  
jihvāya sphuraye tānra śuddhā sarasvatī*

(Caitanya Bhāgavata Ādi 1.19)

“Lord Śiva and Pārvatī also become pleased with such a person, and the transcendental goddess of learning, Sarasvatī, manifests on his tongue.”

*samsārera pāra hai' bhaktira sāgare  
ye dubibe, se bhajuka nitāi-cāndere*

(Caitanya Bhāgavata Ādi 1.77)

“Those, who wish to cross the ocean of material existence, and drown in the ocean of devotional service, should worship Lord Nityānanda.”

Lord Caitanya also told Lord Nityānanda:

*āro āmā' pāgala karite tumi cāo*

(Caitanya Bhāgavata Antya 2.255)

Gaurasundara told Nitāisundara: “You want to make me a madman.”

*caitanyera rase nityānanda mahādhīra  
parama uddāma—eka sthāne nahe sthira*

(Caitanya Bhāgavata Antya 3.192)

“The mellows of Lord Caitanya’s love were relished by the most sober Nityānanda. He was supremely independent, and could not remain steady in one place.”

Thus, without Gaurāṅga’s Mercy, one cannot know Nityānanda, and without Nityānanda, one cannot know Gaura. Lord Nityānanda engages all in Lord Gaura’s worship, and Lord Gaura is most pleased with the one, who worships Nityānanda.

*nityānanda jñātā gauracandrera antara  
nityānandere o jāne śrī-gaurasundara*

(Caitanya Bhāgavata Antya 2.210)

“Nityānanda knows the mind of Gauracandra, and Gaurasundara knows the mind of Nityānanda.”

*yuge yuge dui bhāi śrī-rāma-lakṣmaṇa  
doṇhāra antara doṇhe jāne anukṣaṇa*

(Caitanya Bhāgavata Antya 2.211)

“In every yuga, They appear as two brothers, such as Śrī Rāma and Lakṣmaṇa. They always know each other’s mind.”

*eka vastu dui bhāga, bhakti bujhaite  
gauracandra jāni sabe nityānanda haite*

(Caitanya Bhāgavata Antya 2.212)

“One Lord has become two, to teach devotional service. One can know Gauracandra only through Nityānanda.”

Therefore, we should pray:

*hena dina haiba ki caitanya-nityānanda  
dekhiba veṣṭita catur-dike bhakta-vṛnda*

(Caitanya Bhāgavata Ādi 9.230)

“When will that day come, when I will see Lord Caitanya and Lord Nityānanda surrounded by Their devotees?”

*sarva-bhāve svāmī yena haya nityānanda  
tān'ra haiyā bhaji yena prabhu-gauracandra*

(Caitanya Bhāgavata Ādi 9.231)

“Let me serve Lord Gauracandra, under the instructions of Lord Nityānanda, who is my Worshippable Lord in all respects.”

*tomāra parama-bhakta nityānanda-rāya  
vinā tumi dile tān're keha nāhi pāya*

(Caitanya Bhāgavata Ādi 9.235)

“Lord Nityānanda is Your greatest devotee. No one can attain Him without Your sanction.”

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna  
vrndāvana dāsa tachu pada-yuge gāna*

(Caitanya Bhāgavata Ādi 9.238)

“Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana Dāsa, sing the glories of Their Lotusfeet.”

*yānra prāṇa-dhana — nityānanda-śrī-caitanya  
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya*

(Caitanya Caritāmṛta Ādi 5.229)

“Lord Caitanya and Lord Nityānanda are the life and soul of those vaiṣṇavas, who do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.”

*dui bhāi eka-tanu — samāna-prakāśa  
nityānanda nā māna, tomāra habe sarva-nāśa*

(Caitanya Caritāmṛta Ādi 5.175)

“These two brothers,” I told him, “are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.”

## Heartfelt Prayers to Nitāi

“O Nitāi! I am the most fallen soul among all living entities. Still, I have desire to attain the Lotusfeet of Lord Caitanya. Without Your Mercy, no one has ever attained Lord Caitanya, and, by Your mercy, even the most fallen can attain Lord Caitanya. While I am offering this petition to You, Lord Nityānanda, I am so fearful, knowing that I am not qualified to attain the Lotusfeet of Lord Caitanya. But You are always so merciful Lord Nityānanda, kindly bless me, out of Your natural Merciful nature, and bless me, so that I can attain the Lotusfeet of Lord Caitanya.”

Lord Nityānanda is constantly absorbed in Gaura Nāma, Gaura Līlā, Gaura Dhāma. We must pray to Lord Nityānanda, “Kindly Bless me O Lord Nityānanda, so that I can also be absorbed in Gaura Nāma, Gaura Dhāma, Gaura Līlā.”

Lord Nityānanda is so intoxicated in Gaura bhāva, that He would never know anything else. No consideration of anything remains, even of this world. Moreover, one, who is drunk in Gaura prema, would he be conscious of anything else?

We sādhakas must have firm faith, that we will get everything from the most magnanimous of all personalities, Lord Nityānanda.

*dr̥ḍha kari dharo nitāiyera pāya*

Devotees should firmly hold Lord Nityānanda Prabhu's Lotusfeet in their hearts. The result of this Divine faith in Lord Nityānanda is that, everything... yes, everything will come to you, effortlessly.

Why? The result of holding Lord Nityānanda's Lotusfeet to our heart is that, Lord Gaurāṅga too will come into the heart... and when Lord Gaurāṅga also comes, will there be anything left for anyone to achieve...? No!!

Śrīla Narottama Dāsa Ṭhākura tells:

*nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*

If our hearts desire to serve the Divine Couple eternally, then we must first attain the mercy of Lord Nityānanda. When Lord Nityānanda will be merciful unto you, then you will be able to attain Rādhā and Kṛṣṇa.

There is no other way.

There is no other way.

There is no other way.

*heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi*

Lord Nityānanda was always in the mood of giving, giving and giving, what He himself was tasting.

Nitāi is very willing to give even now.

But am I willing to accept?!?

*caitanyera priya deha—nityānanda rāma  
hau mora prāṇa-nātha—ei manaskāma*

(Caitanya Bhāgavata Madhya 4.70)

"My only desire is that Nityānanda Rāma, who is most dear to Caitanya, may, be the Lord of my life."

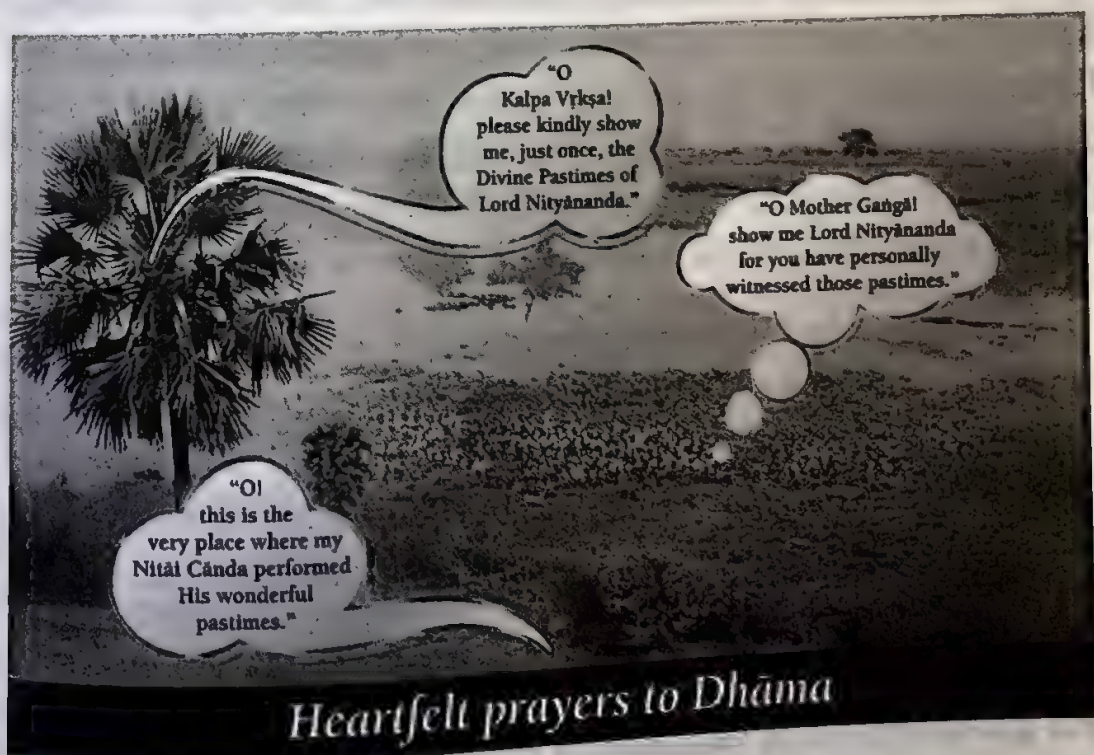
*nityānanda-kṛpāya se gauracandra cini  
nityānanda-prasāde se bhakti-tattva jāni*

(Caitanya Bhāgavata Madhya 10.308)

“By the mercy of Nityānanda, one can know Gauracandra and understand the science of devotional service.”

When we, devotees, go to Dhāma, places where Lord Nityānanda performed His pastimes,

- We must pray to the bhūmi there: “O, this is the very place where my Nitāi Cānda performed His wonderful pastimes.”
- We should pray to Mother Gaṅgā in whose waters, Lord Caitanya and Lord Nitāi performed Their wonderful pastimes: “Please, O Mother Gaṅgā, show me Lord Nityānanda and show me these pastimes as well.”
- “O Dhāma! O Kalpa Vṛkṣa! Please kindly show me, just once, the Divine Pastimes of Lord Nityānanda, for you have personally witnessed those pastimes, please grant me vision to see same pastimes as well.”



Since Lord Nityānanda's pastimes are eternal, so we should pray "O Lord! Please make Yourself manifest to me."

We should roll in the dust of the place, where Lord went/performed pastimes. We should pray to the trees, the dust, the air of that place. Many trees of such places are more than 500 years old. We should pray to these Gaura Līlā Pārṣadas to bestow mercy, so that, we can also serve Lord Nityānanda. We should pray to them: "O trees! O dust! You have all witnessed those pastimes, please bless me so that I can have darśana of Lord Nityānanda and His Eternal Pastimes."

We should have burning desire in our hearts, to be with Lord Nityānanda, to see pastimes of Lord Nityānanda. These pastimes will unfold in front of us by this burning desire to be with Lord Nityānanda, to witness these pastimes. Everything about Gaura Līlā and Vraja Līlā will manifest in the heart of the devotee, whose focus in life is to develop love for the Lotusfeet of Lord Nityānanda.

Those, who have advanced in devotion, they repent from heart, "Why was I not born at the time my Nitāicānda was doing Patita Uddhāra Līlā? Had I been there, then Nitāi would have delivered me as well. And plus, I would have had the fortune of personally seeing the magical, wonderful ways in which Lord Nityānanda delivered the masses."

Worship Lord Nityānanda by chanting His name, offering prayers unto Him, taking absolute shelter directly, of his Lotusfeet, feel a personal connection with Lord Nityānanda, daily worshipping, if possible, chant His Mantra, Gāyatrī etc. All these are direct limbs of devotion, which anyone can do, if he has full faith in Lord Nityānanda.

Whatever ignorance, avidyā, we have in our hearts, that will get destroyed by fully taking shelter of Lord Nityānanda.

**Love for  
Lord Nityānanda** = **Love for  
Lord Gaurāṅga**

**Devotion for  
Lord Nityānanda** = **Devotion to  
Lord Gaurāṅga**

**Bhajana of  
Lord Nityānanda** = **Bhajana of  
Lord Gaurāṅga**

Lord Gaurāṅga tells— “My real bhajana is not done merely by daily doing my navadhā bhakti. My real devotion is done simply by devotion to Lord Nityānanda.”

Love for Lord Nityānanda is love for Lord Gaurāṅga.  
Devotion for Lord Nityānanda is devotion to Lord Gaurāṅga.  
Bhajana of Lord Nityānanda is Bhajana of Lord Gaurāṅga.

When heart will become recipient of līlā of Gaurasundara, then Śrī Gaurāṅga Mahāprabhu will do Nṛtya (dance) in our heart. We should make our heart in such a way, so that Gaura comes and dances. My heart should become Gaura Naṭarāja's Vihāra Bhūmi. We should think like this— How will my heart become Lord Gaura's Vihāra Bhūmi?

Main thing is to make our heart Nityānanda'maya. By this effort of ours, when our heart will become Nityānanda'maya, we will not have to specially call Gaura, “O Gaura, please come in my heart.” Without even asking, He will come running in your heart, and will stay in your heart, as the Lord of your heart, forever, in the temple of one's heart.

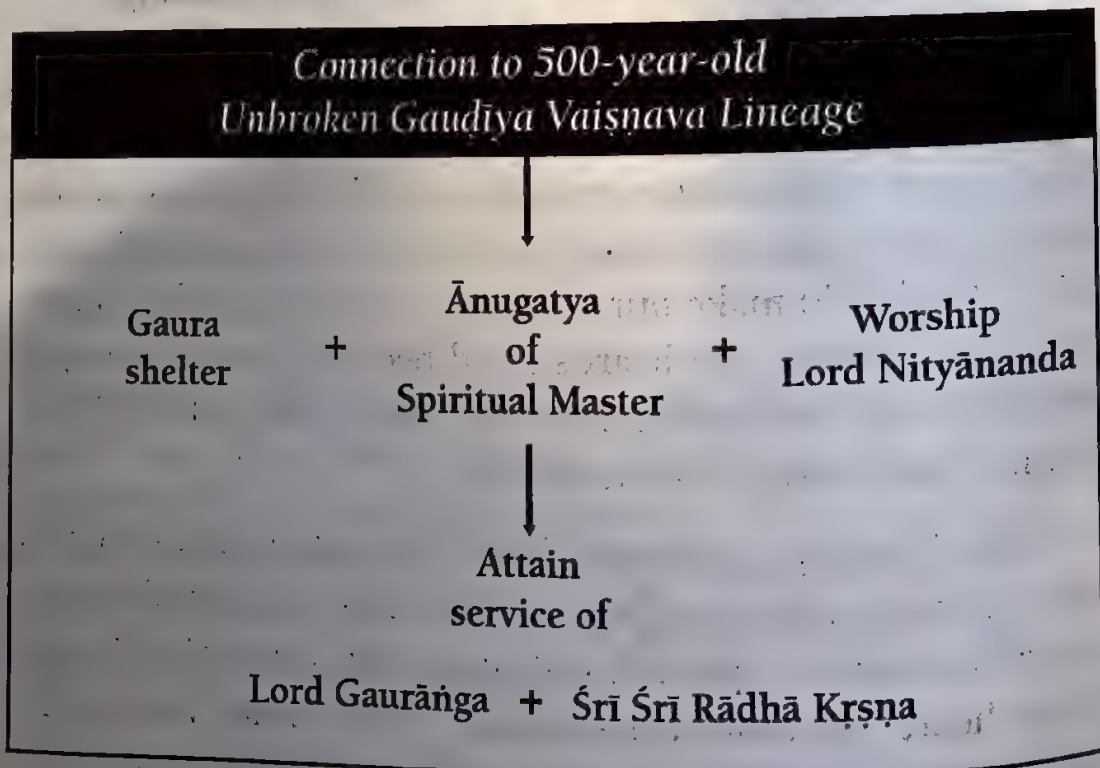
*mukheha ye jana bale 'nityānanda-dāsa'  
se avāśya dekhibeka caitanya-prakāśa*

(Caitanya Bhāgavata Madhya 28.192)

“Whoever says, “I am the servant of Nityānanda”, will certainly attain Lord Caitanya’s darśana.”

## Allegiance of Spiritual Master

The Spiritual Master holds a very special position in Gauḍīya Vaiṣṇavism. Gurudeva in an unbroken 500-year-old Gauḍīya Vaiṣṇava Lineage bestows mañjarī svarūpa in Vraja by giving Siddha Praṇālī to the disciple. One, who has taken Gaura shelter and ānugatya of the Spiritual Master, worships Lord Nityānanda, without any mistake, then he will serve both Lord Gaurāṅga and Śrī Rādhā-Kṛṣṇa in the heart, without any delay.



One should do smaraṇa of the lotusfeet of Gurudeva, and always have Śrī Guru Carāṇa in one's heart and then chant Nitāi with all heart. This is the only form of achieving success as a gaudīya vaiṣṇava.

We see devotees trying all sorts of things other than these two, that's why no detachment comes ever, after decades of sādhanā, after being initiated in 500-year-old unbroken Gaudīya Vaiṣṇava Paramparā.

Always have Guru's lotusfeet in your heart. Śrīla Raghunātha Dāsa Gosvāmī also explains the love for the Spiritual Master, so, have love for Nitāi and have love for Guru, and everything will unfold in the heart in no time.

### Celebrating Nityānanda Trayodaśī

When Nitāi is inside, Nitāi is outside; heart, mind and entire being is Nityānanda'maya, it is needless to say how heartily one would celebrate the Appearance Day of his very own Nitāi.

Nityānanda Trayodaśī is a festival for all devotees in the traditional 500-year-old Gaudīya Vaiṣṇava Lineages, especially in the Nityānanda Parivāra.

Śrīla Narottama Dāsa Ṭhākura says:

*sādhane bhāvibo jāhā, siddha-deha pābo tāhā*

(Prema Bhakti Candrikā 55)

“Whatever one performs during sādhanā kāla, he will attain that in perfection.” Eternally, we as kiśora brāhmaṇa, participate in only Nityānanda Abhiṣeka (not Gaura Nitāi Abhiṣeka) and Pada Gāna, serve Nitāi, observe fast, etc., in Nitya Navadvīpa. The same way we should perform here. Truly take shelter of Nitāi, through this way as well.

## Nityānanda Trayodaśī



### Abhiṣeka of ONLY Nitāi

“I am Nityānanda Dāsa”, this thing we say only from our mouth, not from our heart. If one firmly believes that “I am Nitāi Dāsa” then that person has already purchased Lord Gaurāṅga. Gaura Prema, Rādhā Kṛṣṇa Prema, is not far from a person who, blissfully and firmly believes, “I am Nitāi Dāsa”. And if one does anything and everything but doesn’t believe that “I am Nitāi Dāsa”, then all such devotional activities will not really benefit us.

Know for sure:

Lord Gaurāṅga wants us to do Nityānanda Bhakti.

Till we blissfully do Nitāi Bhakti, Lord Gaurāṅga will not be pleased.

Even Śrī Raghunātha Dāsa Gosvāmī asked Lord Nityānanda—  
“Will I ever get Lord Gaura, the Lord of my heart?” When this is the reality for Raghunātha Dāsa Gosvāmī, can we approach Lord Gaurāṅga directly?

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By His Daṇḍa Mahotsava Līlā through Śrīla Raghunātha Dāsa Gosvāmī, all the devotees have been given eternal teaching— “Take shelter of Lord Nityānanda, if want to serve Lord Gaurāṅga and Śrī Śrī Rādhā Mādhava.”



## Result of Nitāi Bhakti

Here, we in Nityānanda Parivāra, are truly blessed, for by Lord Gaurāṅga's grace, we are given Lord Nityānanda's Mantra and Lord Nityānanda's Gāyatrī as Dīkṣā Mantras. By doing Lord Nityānanda's Mantra and Gāyatrī with all our hearts, with 100% unconditional surrender unto the Lotusfeet of Lord Nityānanda, along with performing other limbs of devotion unto Him, we will get the mercy of Lord Nityānanda, and by His Mercy only, we will get entrance into the eternal service of Śrī Rādhā-Kṛṣṇa in Nitya Vraja and Lord Gaurāṅga in Nitya Navadvīpa.

That beautiful period in our life, that golden period in our life, where we will get sphūrti of the Divine Couple, of the pastimes, etc., will never come, unless and until we wholeheartedly accept Lord Nityānanda as our Lord and Master.

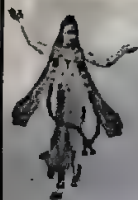
If we have even an iota of doubt, about Nitāi Bhakti, its importance in our daily life, then mark the words of Ācāryas, the golden period of realizations about Rādhā-Kṛṣṇa's form, pastimes will never come in a devotee's life. No matter what else

a devotee does, Nitāi Bhajana should always be the foremost devotional activity of all gaudīya vaiṣṇavas.

One, who becomes a Nitāi bhakta, a devotee of Lord Nityānanda, then by His blessings, His mercy:

- All the unwanted desires in the heart of devotees get erased; mirror of the heart gets fully cleansed.
- In the heart of the devotee, the form of Lord Gaurasundara becomes manifest.
- One is able to love Gaura with all his heart.
- All the bodily identification of the devotee goes far far away.
- One gets situated in one's real ego i.e., svarūpa abhimāna that "I am Rādhā dāsī", that becomes firmly established in the heart of the devotee.
- One gets ornamented with bhāva lakṣaṇa.

### By becoming Nitāi bhakta



Form of Lord  
Gaurasundara  
becomes  
manifest



Divine  
Couple  
reveal  
Themselves  
in the heart



All unwanted  
desires in the  
heart  
get erased

One is able  
to enter the Nitya  
līlā of Lord  
Gaurasundara &  
Sri Sri  
Rādhā Mādhava  
as well

All bodily  
identification  
goes  
far far away

- By His grace, the Divine Couple reveal themselves in the heart of that devotee.
- One is able to see the Nitya lilā of Lord Gaurasundara and Śrī Śrī Rādhā Mādhava as well.
- One is able to see all— Nikuñja, the Divine Couple, his service to Them.

One can realise one's fortune now, that, at least I am reading this so hidden Nityānanda Tattva. I can see devotees all around me from last 20-30 years. No one knows till this!!

I am so blessed, I am so fortunate. Now I know Nityānanda Tattva.

From now on, my goal will be, to attain love for the Lotusfeet of Lord Nityānanda. From today, I take resolve, I will change my mindset, and will do anything and everything to achieve special grace of Lord Nityānanda.

I pray to Lord Gaurāṅga— “Please bless me with love for Your Nitāi”.

*caitanyera kṛpāya se nityānanda cini*

(Caitanya Bhāgavata Madhya 23.524)

“By the mercy of Lord Caitanya, I have come to know Lord Nityānanda.”

This GRANTHA is actually the form of blessings of Lord Nityānanda.

This GRANTHA is a form of mercy of Lord Gaurāṅga. For, by reading this GRANTHA with śraddhā, one will surely know Who Nitāi Cānda is.

This GRANTHA will inspire all Gaura Bhaktas to take shelter of Lord Nityānanda.

This GRANTHA will lead devotees to the Lotusfeet of Lord Nityānanda, which will lead devotion to the Lotusfeet of Lord Gaurāṅga, and which will make one a mañjarī as well, where one will serve Śrī Śrī Rādhā Kṛṣṇa as a very very dear Mañjarī.

## 25

### Śrī Nityānandāṣṭakam

(by Śrīla Vṛndāvana Dāsa Ṭhākura)

(1)

*śarac candra bhrāntim sphurad amala kāntim gaja gatim  
hari-premonmattam dhṛta parama sattvam smita mukham  
sadā-ghūrṇan netram kara-kalita-vetram kali bhidaṁ  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He appears like the autumn moon, and His effulgence is very splendid and pure. He walks as gracefully as an elephant and is maddened with pure love for Lord Hari, though He Himself is the Absolute Truth. His face is smiling, His eyes constantly roll about, and with the staff in His hand, He disperses the influence of the Age of Kali. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(2)

*rasānām-āgāraṁ svajana gaṇa-sarvasvam atulam  
tadīyaika-prāṇa pratima-vasudhā jāhnavā patim  
sadā-premonmādaṁ parama aviditaṁ manda manasām  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He is the Abode of mellows of devotional service. He is everything for His devotees and is incomparable. He is the

Lord of Vasudhā and Jāhnavā, to whom Lord Nityānanda is more dearer than the life. He is always maddened with pure love for the Lord. It is difficult for unintelligent non-devotees to understand that He is the Supreme Lord Himself. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(3)

*śacī sūnu preṣṭham nikhila jagad iṣṭam sukha mayam  
kalau majjaj jīvoddhāraṇa-karaṇoddāma-karaṇam  
harer ākhyānād vā bhava jaladhi garvonnati haram  
bhaje nityānandam bhajana taru kandaṁ niravadhi*

“He is very dear to Śrīman Mahāprabhu, the son of Mother Śacī, and is worshipped by the entire universe. He is the Happiness Personified, and out of His great mercy, He delivers the souls immersed in the kaliyuga. By chanting the Holy Name of Lord Hari, He removes the false ego, born from the ocean of material existence. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(4)

*aye bhrātar nṛṇāṁ kali kaluṣiṇāṁ kiṁ nu bhavitā  
tathā prāyaścittam racaya yad anāyāsata ime  
vrajanti tvām ittham saha bhagavatā mantrayati yo  
bhaje nityānandam bhajana taru kandaṁ niravadhi*

“He asks Mahāprabhu— “O brother, the people of kaliyuga are full of sins! How will they be able to atone for these sins? Please give them some means by which they will be able to easily approach You.” I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(5)

*yatheṣṭam re bhrātaḥ kuru hari hari dhvānam anīṣam  
tato vaḥ saṁsārāmbudhi-taraṇo dāyo mayi laget*

*idaṁ bāhu sphoṭair aṭati raṭayan yaḥ pratigrhaṁ  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He goes to each house, and raises His arms, saying: “O brother, just constantly chant the Holy Names of Lord Hari. If you do this, I will be responsible to free you from the ocean of birth and death in the material world.” I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(6)

*balāt saṁsārāmbhonidhi haraṇa kumbhodbhavam aho  
satām śreyah sindhunnati kumuda bandhum samuditam  
khala śreṇī sphurjit timira hara-sūrya prabhamaham  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He is the Agastya Muni, who forcibly swallows the ocean of material existence, and He is the rising full moon, which is the friend of the lotus flowers and which increases the ocean of the welfare of all saintly devotees. He is the blazing sun that removes the dense darkness of the community of crooked persons. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(7)

*naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi  
vrajantaṁ paśyantaṁ svam api na dayantaṁ jana gaṇam  
prakurvantaṁ santaṁ sakaruṇa dr̥g antaṁ prakalanād  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He travels on every path, singing and dancing, and constantly chanting ‘Hari, Hari!’. Without considering His own interests, He is merciful to the people, and He gives them His merciful sidelong glance. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(8)

*suvibhrāṇaṁ bhrātuḥ kara sarasija komalataraṁ  
mitho vaktrālokoḥchalita paramānanda-hṛdayam  
bhramantaṁ mādhyair ahaha! madayantaṁ pura janān  
bhaje nityānandaṁ bhajana taru kandaṁ niravadhi*

“He holds the soft Lotushand of His brother, Śrīman Mahāprabhu, and when They glance at each other’s Lotus Faces, Their hearts overflow with transcendental bliss. They wander throughout the towns and delight the people there with Their sweet beauty. I eternally worship that Lord Nityānanda, who is the root of the tree of devotional service.”

(9)

*rasānam-ādhāraṁ rasika vara sad vaiṣṇava dhanam  
rasāgāraṁ saram patita tati tāraṁ smaraṇataḥ  
param nityānandāṣṭakam idam apūrvam paṭhati yas  
tad anghri dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye*

“These eight verses glorifying Lord Nityānanda are the Abode of the mellows of devotional service, and they are the wealth of the pure devotees expert at relishing those mellows. All fallen, conditioned souls can get liberation, just by remembering them. These verses are very excellent, transcendental, and unprecedented. May the two Lotusfeet of Lord Nityānanda eternally appear in the hearts of those, who read these verses and remember the Lord.”

## 26

### Nitāi Bhajanas

Akrodha Paramānanda  
(by Śrīla Locana Dāsa Thākura)

(1)

*akrodha paramānanda nityānanda rāya  
abhimāna śūnya nitāi nagare beḍāya*

“Lord Nityānanda is never angry, for He is the personification of supreme transcendental bliss. Devoid of any pride/false ego, Nitāi wanders about the town.”

(2)

*adhama patita jīvera dvāre dvāre giyā  
harināma mahā-mantra dicchena bilāiyā*

“Going from door to door in the residences of the most fallen and wretched souls, He freely distributes the gift of the Hari-Nāma Mahāmantra.”

(3)

*jā're dekhe tā're kahe dante tṛṇa dhari'  
'āmāre kiniyā laha bala gaurahari'*

“He exclaims to whomever He sees, while holding straw between His teeth, “Please purchase Me by worshipping Gaurahari!”

(4)

*eta bali' nityānanda bhūme gaḍi' jāya  
sonāra parvata jena dhūlāte loṭāya*

“Saying thus, Nityānanda Prabhu rolls about on the ground, appearing like a golden mountain tumbling in the dust.”

(5)

*hena avatāre jā'ra rati nā janmila  
locana bale sei pāpī ela āra gela*

“Śrīla Locana Dāsa Thākura says, “In whoever such an affection has not awakened, that sinful person simply comes and goes uselessly in the cycle of repeated birth and death.”

**Nitāi Guṇa Maṇi**  
(by Śrīla Locana Dāsa Ṭhākura)

*nitāi guṇa-maṇi āmāra nitāi guṇa-maṇi  
āniyā premera vanyā bhāsāilo avanī*

“My Nitāi—the jewel of all virtues, the jewel of all virtues! My Nitāi has brought the flood of Divine Love, in which the whole world is drowning.”

*premera vanyā loiyā nitāi āilā gauḍa-deśe  
ḍubilo bhakata-gaṇa dīna hīna bhāse*

“Bringing this overwhelming deluge/ocean of prema to Bengal from Purī, to preach Śrī Caitanya Mahāprabhu’s message, Nitāi inundated entire world with that. The fallen and impoverished, out of lack of prema, did not drown but remained floating on the surface of that esoteric ocean.”

*dīna hīna patita pāmara nāhi bāche  
brahmāra durlabha prema sabākāre jāce*

“Without discriminating, Nityānanda Prabhu freely offered this rare prema to all, even to the fallen and wretched, who did not desire it (no one could avoid it!), although it is difficult to attain, even for Lord Brahmā.”

*ābaddha karuṇā-sindhu nitāi kāṭiyā mohān  
ghare ghare bule prema-amiyār bān*

“The ocean of Mercy had formerly been sealed tight, but Nitāi cut a channel in its boundary wall and went from house to house with this nectarean prema, sweetly requesting all to take Harināma.”

*locana bole mora nitāi jebā nā bhajilo  
jāniyā śuniyā sei ātma-ghātī hoilo*

“Śrīla Locana Dāsa says, “Whoever has not worshipped my Nitāi, or who has heard yet does not follow Nitāi’s instructions, knowingly commits suicide.”

**Parama Karuṇa Pahū Dui Jana**  
**(by Śrīla Locana Dāsa Ṭhākura)**

(1)

*parama karuṇa, pahū dui jana*  
*nitāi gauracandra*  
*saba avatāra-sāra śiromaṇi*  
*kevala ānanda-kanda*

“The two Lords, Nitāi-Gauracandra, are supremely merciful. They are the essence of all Incarnations. They are the Abodes of happiness.”

(2)

*bhajo bhajo bhāi, caitanya nitāi*  
*sudṛḍha biśvāsa kori*  
*viṣaya chāḍiyā, se rase majiyā,*  
*mukhe bolo hari hari*

“My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. Give up sense gratification and simply chant, “Hare Kṛṣṇa! Hari Hari!” without any ulterior motive.”

(3)

*dekho ore bhāi, tri-bhuvane nāi,*  
*emona doyāla dātā*  
*paśu pākhī jhure, pāṣāṇa vidare,*  
*śuni’ jānra guṇa-gāthā*

“My dear brother! Within the three worlds, there is no one more merciful than Lord Caitanya or Lord Nityānanda. Upon hearing about Their merciful qualities, even birds and beasts cry and stones melt.”

(4)

*samsāre majiyā, rohili poriyā,  
se pade nahilo āśa  
āpana karama, bhuñjāye śamana,  
kahoye locana-dāsa*

“Śrīla Locana Dāsa regrets that, “I am entrapped in the material world by sense gratification.” Since I have no attraction for the Lotusfeet of Lord Caitanya and Lord Nityānanda, therefore Yamarāja, the personification of death, is punishing me.”

## Nitāi Pada Kamala

(by Śrīla Narottama Dāsa Ṭhākura)

(1)

nitāi-pada-kamala, koṭi-candra-suśītala  
 je chāyāya jagata juḍāya  
 heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi  
 ḍṛḍha kari'dharo nitāiyera pāya

“The Lotusfeet of Lord Nitāicānda are as soothing as millions of moons, under whose shelter, three-fold miseries of the entire world find peace. O brother mind! Without taking shelter of Śrī Nitāicānda, do not endeavour to attain Śrī Śrī Rādhā-Kṛṣṇa. Only by surrendering unto the Lotusfeet of Śrī Nitāi with firm determination, one will attain the service as well as the sweet relishment of Śrī Śrī Rādhā-Kṛṣṇa.”

(2)

se sambandha nāhi jā'ra, vṛthā janma gelo tā'ra  
 sei paśu baḍo durācāra  
 nitāi nā bolilo mukhe, majilo saṁsāra-sukhe  
 vidyā-kule ki karibe tāra

“Anyone, who has not established his relationship with Nityānanda Prabhu, is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityānanda, he has become merged into so-called material happiness. What can his useless education and family tradition do, to help him?”

(3)

ahaṅkāre matta haiyā, nitāi-pada pāsariyā  
 asatyere satya kari māni  
 nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe  
 dharo nitāiyera-carāṇa duḥkhāni

“Maddened after the false prestige and identification with the body, one has forgotten the Lotusfeet of Nityānanda, and is thus accepting false to be truth. When Lord Nityānanda bestows mercy, then only one will attain Rādhā-Kṛṣṇa in Vraja. Therefore, firmly grasp the Lotusfeet of Lord Nitāi.”

(4)

*nitāiyera carana satya, tānhāra sevaka nitya  
nitāi-pada sadā karo āśa  
narottama baḍo duḥkhī, nitāi more karo sukhī  
rākho rāṅgā-caranera pāśa*

“The Lotusfeet of Nityānanda are truth, and His servants are eternal. Therefore, always hold the Lotusfeet of Lord Nityānanda. This Narottama Dāsa is very unhappy, therefore, please make me happy. My dear Lord, please keep me close to Your Lotusfeet.”

(5)

“Anyone who has not established his relationship with Nityānanda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityānanda, he has become merged into so-called material happiness. Who can his useless education and family tradition do to help him?”

(6)

*abandhite manas kṛpita bhāva-pāśa  
nitāiyera kṛpita kṛpita  
nitāiyera kṛpita kṛpita  
nitāiyera kṛpita kṛpita*

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